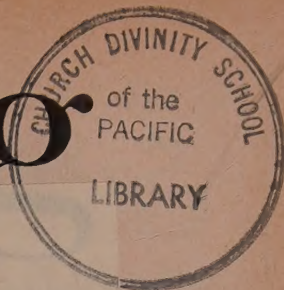


# The Living CHURCH



CH DIVINITY SCHOOL  
OF THE PACIFIC  
2451 RIDGE ROAD  
BERKELEY CALIF  
A LC8 A

June 14, 1959

25 cents



Is the Church making the best use of its womanpower? [see page 9]

## parish administration issue



# PARISH Supplies

## CALENDARS

## ALTAR GUILD BOOKS AND BOOKLETS

## HOLY BAPTISM

Certificates  
Service Booklets  
Information Blanks  
Canonical Registers

## CONFIRMATION

Certificates  
Information Blanks  
Canonical Registers

## HOLY MATRIMONY

Certificates  
Service Booklets  
Information Blanks  
Canonical Registers

## NEWCOMERS AND VISITORS CARD

## GODPARENTS CERTIFICATE

## LETTERS OF TRANSFER

## REGISTER OF CHURCH SERVICES

## PARISH RECORD CARDS

## PROMOTION CERTIFICATES

## RECEPTION CERTIFICATES

## VESTING PRAYER CARD

### Good Housekeeping in the Church

by KATHERINE M. MC CLINTON  
and ISABEL W. SQUIRE

A book about preparation of all articles  
used in Church worship and practical infor-  
mation for efficient care of Church furnish-  
ings in general.

\$1.50

## MOREHOUSE-GORHAM CO.

14 East 41st Street, New York 17  
29 East Madison Street, Chicago 2  
261 Golden Gate Avenue, San Francisco 2

# LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. (Most letters are abridged by the editors.)

## Lip Service to Scholarship

The appalling idea keeps coming to me that in all this to-do about education — its low standards and ineffectiveness — the most conspicuous example can be found in our own clergymen under 50.

Somewhere back about 1930 scholarship became unpopular.

We now have an active force of clergymen most of whom have little Latin, less Greek, no Hebrew; not much historical or scientific feeling — a willingness to give lip service to scholarship, nothing more.

Is it now the time to cry out for an increase in the standards required? One suspects that the deans of our theological schools have feelings on this subject. Can they lead the profession up as the medical profession was led up 50 years ago?

JOHN H. WOODHULL

Buffalo, N. Y.

## Helpful Controversy

Blessings on THE LIVING CHURCH and on the Rev. Roswell Moore for his article, "Helpful Controversy," in the May 31 issue! It is an article long overdue, and I hope and pray that all bishops, rectors, wardens, vestrymen, and just plain laymen will read, mark, and inwardly digest it.

I, too, have been to annual meetings and planning meetings and meetings of all kinds when issues were never brought out into the open to be discussed and precious creative energy was used up afterwards in criticism. After so much of this most people just don't care any more and turn their backs on the whole thing. Of course they don't care if all they ever have an opportunity to do is to listen passively and are never encouraged to engage in controversy on matters of faith and policy.

Thank you for a wonderful magazine and for having the courage to engage in helpful controversy.

MRS. JOE N. SOLTER

Wichita, Kans.

## Speaking the Truth

Your editorial "Speaking the Truth in Love" [L.C., May 3] says: "People in general no longer believe in the scientific accuracy of the book of Genesis. If this is an essential part of Christianity, Christianity is in poor shape." True; but it is well to remember that just 100 years ago "the literal inerrancy of the Bible" was not only a "very widespread impression"; it was the "basic teaching" of all Churches. Darwin's publications were condemned as "contrary to the Scriptures" by leading theologians in all branches of Christendom.

Pope Pius IX writing in "the aberrations of Darwinism" called evolution "a system that is repugnant to the traditions of all peoples, to exact science, to observed facts, and even to reason itself."

Nor should it be forgotten, in this century of the *On the Origin of Species*

# The Living CHURCH

Volume 138

Established 1878

Number 2

A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.

## STAFF

Peter Day, editor. Rev. E. W. Andrews, executive editor. Alice Kelley, managing editor. Jean Drysdale, assistant to the editor. Rev. F. C. Lightbourne, literary editor. Very Rev. William S. Lea, Elizabeth McCracken, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. Warren J. Debus, business manager. Marie Pfeiffer, advertising manager. Roman Bahr, subscription manager. Lila Thurber, editorial secretary. Nancy Norris, copy editor.

## ADVERTISING REPRESENTATIVE

Allan E. Shubert Company, 3818 Chestnut St. Philadelphia 4. Chicago: 154 East Erie St. Miami Area: Dawson Co., Chamber of Commerce Bldg., Miami 32, Fla.

## THE CHURCH LITERATURE FOUNDATION

Rt. Rev. Donald H. V. Hallock,\*† Bishop of Milwaukee, president. Rt. Rev. Charles F. Boynton\*† Suffragan of New York, vice president. Peter Day,\* secretary. Joseph Carson,\* treasurer. Rt. Rev. John S. Higgins,† Bishop of Rhode Island. Rt. Rev. Gerald F. Burrill, Bishop of Chicago. Rev. Frs. William E. Craig,† Dudley Stroup,\* Messrs. Jackson Bruce,\*† Harry P. Leadingham,† Clifford P. Morehouse,† Robert D. Jordan.†

\*Director

†Member

## DEPARTMENTS

Big Picture	6	Editorials	14
Books	3	Letters	1
Deaths	30	News	1
Talks with Teachers	5	People and Places	29

## SPECIAL FEATURES

Forgotten Facts	Harold S. Knight	10
Building Project Financing	From Church Building	1
Music in Larger Church	George N. Tucker	12
Seabury Series for Country Parish	R. S. S. Whitman	14
Lay Evangelism	Edith Bogaard	16

## THINGS TO COME

### June

- 14. Third Sunday after Trinity
- 21. Fourth Sunday after Trinity
- 24. Nativity of St. John Baptist
- 28. Fifth Sunday after Trinity
- 29. St. Peter

### July

- 4. Independence Day
- 5. Sixth Sunday after Trinity
- 12. Seventh Sunday after Trinity
- 19. Eighth Sunday after Trinity
- 25. St. James
- 26. Ninth Sunday after Trinity

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are THE LIVING CHURCH's chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. The Living Church cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

SUBSCRIPTION RATES: \$8.50 for one year, \$15.00 for two years; \$19.50 for three years. Canadian postage, \$1.00 a year additional.

The Living Church



Darwin] that the now unquestioned facts of the earth's rotation and motion around the sun were condemned with equal force some 300 years ago by Roman, Anglican, Lutheran, and Calvinist authorities, all agreeing that the Copernican system was heretical, atheistic, and contrary to the Scripture.

In the face of this historical record, how can it be said that "the Church's message can be stretched somewhat"? A literal belief in the words of the Creeds was easy under the geocentric cosmogony of the sixteenth century, but interpretation is needed with the knowledge of the present-day universe. Certainly no ecclesiastical authority, having in mind the experiences of 100 and 300 years ago, should say "Christianity depends on a literal belief in this or that credal pronouncement." Christianity is stronger than many of its defenders give it credit for being.

GEORGE P. MEADE

New Orleans, La.

### Reproduction of the Placard?

I think the South African cathedral placard [L.C., April 26] should be reproduced on the grounds of all cathedrals. In New Mexico, Arizona, Idaho, and Nevada, the kneeling figure should be an Indian. In eastern Pennsylvania it should be a truck driver or coal miner. And so forth.

A replica of the placard can be placed on the grounds of the national cathedral and in the windows of "281."

In some places the figure on "the wrong side" should be that of a child or teenager from the "wrong side of town."

ELEANORE SIME  
Public Health Nurse

Los Angeles, Calif.



### Back to Bard

You were kind enough to publish part of a letter which I wrote about the situation in Bard College [L.C., September 28, 1958]. A large committee of clerical alumni of St. Stephen's College has been organized and aims to re-establish the Church firmly again at Bard. We are endeavoring to raise funds for the support of the chapel and chaplaincy.

We are most happy to announce that a permanent resident chaplain [the Rev. Frederick Q. Shafer, now at Claremont College in California], a priest of the Church, has been appointed who will also be a member of the faculty and start his duties next September.

Another clerical alumnus, the Rev. Leslie A. Lang, has been elected to the Board of Trustees of the college so that now we have two clerical alumni on the board.

At our last meeting, Bishop Donegan of New York, also a St. Stephen's alumnus, was present and he agreed to take an interest in the affairs of the college.

We are very much encouraged over the outlook and hope that many clerical alumni will get behind our movement.

(Rev.) NICHOLAS M. FERINGA  
Headmaster, St. Paul's School

Garden City, N. Y.

## BOOKS

### Silently the Adder Died

**THE MIGHTY ONES.** Great Men and Women of Early Bible Days. By **Meindert DeJong.** Pictures by **Harvey Schmidt.** Harpers. Pp. xii, 282. \$3.50.

Taking for point of departure Hebrews 11:1ff ("faith is the substance of things hoped for," etc.), Meindert DeJong in *The Mighty Ones* retells the Old Testament stories of Adam and Eve, Noah and the Ark, Abraham and Sarah, down to David and the slaying of Goliath.

Stories from the Bible, Mr. DeJong tells us, formed an important part of his boyhood experience, both at home and at school. Certainly in *The Mighty Ones* we have a lasting tribute to the value of such early indoctrination, to which unfortunately fewer and fewer boys and girls are nowadays being exposed.

In the retelling of these ancient tales Mr. DeJong does not hesitate to embellish the biblical account with details — and sometimes more than mere details — drawn from his own imaginative conception of how it all happened. Thus he gives Rahab the harlot red hair, of which the Scripture says nothing but which makes possible the neat quip of the spies as they take leave of her: "... This red rope. Hang a piece of it out of this window. ... And I swear, if the red rope is there, nothing shall happen to your red head"; the account of Abraham's attempted sacrifice of Isaac is inflated like a penny balloon, with Sarah in true maternal anxiety brought into the picture; and the blinded Samson, as he grinds grain in the prison house, is given an attendant who treats him with kindness and is therefore spared by being sent on an errand when Samson decides to bring down the temple of Dagon on the thousands of assembled Philistines.

There is question, perhaps, how far such embroidering of the original is wholesome fare for a generation that knoweth not the Scriptures. Many who read *The Mighty Ones* will be led to suppose that certain things are in the Bible when, as a matter of fact, they exist only in Mr. DeJong's fertile, but disciplined, imagination. As to the manner, however, in which he has carried out his task, there can be no question whatsoever: it is with consummate artistic skill and not a little psychological insight that he makes these tales live again for 20th-century readers. One example must suffice, taken from his account of the Exodus:

"Death came at midnight. Death entered every house in Egypt, Death came to the first-

### ORDERLY PLANNING FOR FUTURE GROWTH



St. Andrew's Church, Lake Worth, Fla.

For a period of ten years, St. Andrew's has been carrying out a step-by-step reconstruction program, enlarging its facilities to keep pace with its growing membership. In that time, reported Communicant strength increased 250 per cent.

On two occasions, St. Andrew's turned to the American Church Building Fund Commission for construction loans to provide the cash needed to complete payments on the contracts. Today, this attractive church plant stands in evidence of the value of careful, competent planning and sound financing.

The Commission has had a continuous part in furthering the expansion of the Church through its orderly plan of financing for more than seventy-eight years.

To keep pace with the times, the Building Fund Commission, too, must expand its resources. The Trustees seek your generous support.

Please address all communications to

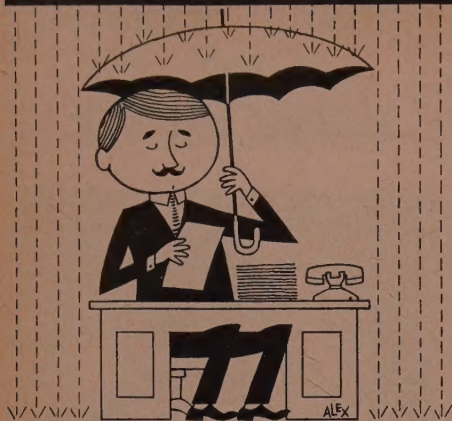
### AMERICAN CHURCH BUILDING FUND COMMISSION

170 Remsen St., Brooklyn 1, N. Y.

The Commission was created by the General Convention and has served the Episcopal Church exclusively since 1880.



## TO THE WARDEN - SR.



## AN OPEN LETTER

You've discovered by now that Sr. Wardens have more responsibility than, well, heads of state. But, I'll bet you never thought that *weather* was one of them.

Here's what we mean. This has been a rough winter — remember? And if it was rough on you, sir, how about your parish building — ice, water . . . cold and thaw — all doing their damage? (If you are down south, suh, let's face it. There's sun, wind — and water, too!)

You are interested in church building maintenance, of course. Since that's our business — giving buildings longer life — how about letting our engineers look your church over? No charge or obligation. Delay could be costly.

We'd like to meet you. Just write or call us. We'll take over one of those responsibilities for you — right now!

### STRUCTURAL WATERPROOFING

**P.S.** When you buy building restoration and waterproofing work, you want to buy engineering and craft experience — and skill. We come to you with 40 years of it. — Our work is bonded. — Our reputation is nation-wide.

**STRUCTURAL WATERPROOFING** corporation, general offices at 228 N. La Salle St., Chicago 1 — building restoration, waterproofing, concrete and brick restoration, caulking, tuck pointing, steam cleaning . . . masonry repairs.

born of Pharaoh, who was to inherit the throne. Death went down every road into every house. Death found the firstborn of the scrawniest cat in the narrowest squeeze of hidden alleys. It came to the firstborn of rats and mice under the floors of the houses. The firstborn scorpion hidden in the thatch dropped down dead to the trodden earthen floor. Death found the firstborn adder coiled up in a cup of dust at the side of a pitted road. And silently the adder died at that midnight moment" (p. 158).

The seasoned biblicist will read *The Mighty Ones* with pleasure and profit, leading perhaps to meditative reflection. Others would do well to read first of all the biblical account itself, then Mr. DeJong's retelling, with perhaps a return to the biblical version. Some such procedure is evidently envisaged by Mr. DeJong, who, I am sure, wishes to lead his readers to the Bible and not away from it.

The powerful drawings by Harvey Schmidt combine, with the inherent literary merit of *The Mighty Ones*, to make a volume of unusual suitability as a gift.

FRANCIS C. LIGHTBOURN

### In Brief

**A DICTIONARY OF THOUGHT.** From My Writings and From My Evenings. By **Dagobert D. Runes**. Philosophical Library. Pp. 152. \$5. "Epigrammatic 'definitions' of somewhat unequal value, arranged alphabetically. Samples: "Friend — One friend is worth a thousand acquaintances"; "God — The soul of God is in the soul of man. There is no God but in the consciousness of innermost man"; "Kinship — A man after my own heart means a man with my prejudices"; "Communism — Welfare without liberty is only a plush form of enslavement."

**THE IDEA OF EQUALITY.** An Anthology by **George L. Abernethy**. John Knox Press. Pp. 351. \$6. Seventy-four selections, ranging from the Old Testament to Maurice Zinkin (1915—), which seek "to bring together a wide variety of characteristic statements which reveal the historical development of the idea of equality" — an idea whose history "has received much less attention than the history of liberty." Included: Herodotus, Plato, Cyprian, St. Gregory the Great, Marsilius of Padua, Desiderius Erasmus, Thomas Hobbes, John Locke, The Declaration of Independence, Jeremy Bentham, Karl Marx, R. H. Tawney, John Dewey, Jacques Maritain, Harry S. Truman, Reinhold Niebuhr.

**LUTHER'S WORKS.** Volume 23. Sermons on the Gospel of St. John, Chapters 6-8. **Jaroslav Pelikan**, Editor. **Daniel E. Poellot**, Assistant Editor. Concordia Publishing House. Pp. xi, 448. \$6. Another installment in the 55-volume set of Luther's works, scheduled for publication over a period of 15 years and expected to be the most complete edition of Luther's works in English.

**SYMBOLISM IN LITURGICAL ART.** By **LeRoy H. Appleton** and **Stephen Bridges**. Introduction by **Maurice Lavanoux**. Scribners. Pp. vi, 120. \$3.50. Brief explanations accompanied by drawings in red of the "134 symbols most commonly employed in Christian religious art," presented in alphabetical order. Biblical references to both King James Version and Douai Version, where even a minor difference exists. Bibliography and index.

**STEWARDS OF GRACE.** By **Donald Coggan**. Bishop of Bradford. With Foreword by the **Archbishop of York**. London: Hodder & Stoughton. New York: Morehouse-Gorham. Pp. 127. \$2.75. A book on preaching designed, the author tells us, for (1) parochial clergy, (2) theological students, (3) lay readers, and (4) "the thoughtful listener . . . whose contribution to the ministry of the Word can be, and often is, incalculably great."

**KARL MARX: A WORLD WITHOUT JEWS.** Translated from the Original German. With an introduction by **Dagobert D. Runes**. Philosophical Library. Pp. xii, 511. \$2.75. Claimed by publishers to be "the first English translation, in book form, of the unexpurgated papers of Karl Marx on the so-called 'Jewish question.'"

### Books Received

**FIRST QUESTIONS ON THE LIFE OF THE SPIRIT.** By **Thomas E. Powers**. Harpers. Pp. 241. \$4.

**MAN'S RIGHT TO BE HUMAN.** To Have Emotions Without Fear. By **George Christian Anderson**. William Morrow. Pp. 191. \$3.50.

**A SHORT HISTORY OF CHRISTIANITY.** By **Martin E. Marty**. Meridian Books, Inc. Pp. 384. Paper, \$1.45 (Canada, \$1.60). [Living Age Books LA 24.]

**ESSAYS IN APPLIED CHRISTIANITY.** By **Reinhold Niebuhr** selected and edited by **D. B. Robertson**. Meridian Books, Inc. Pp. 348. Paper, \$3.45 (Canada, \$1.60). [Living Age Books LA 26.]

**CHRISTIAN PROFICIENCY.** By **Martin Thornton**. Morehouse-Gorham. Pp. xii, 200. \$2.75. [1959 "Summer selection of the Episcopal Book Club."]

**YOUTH'S COMPANION TO THE BIBLE.** By **Ralph D. Heim**. Muhlenberg Press. Pp. ix, 244. \$3.75.

**THE MEANING OF WORSHIP.** The Lyman Beecher Lectures for 1958. By **Douglas Horton**. Harpers. Pp. 152. \$2.75.

**THE GREAT PARADOX.** By **Ad. Haentzschel**. Ph.D., Valparaiso University. Concordia Publishing House. Pp. xii, 156. \$3.50. ["How can man lose his life and save it?"]

**CHRIST AND THE CHRISTIAN.** By **Robert W. Gleason**. S.J. Sheed & Ward. Pp. 179. \$3.

**THE CASE FOR THEOLOGY IN LIBERAL PERSPECTIVE.** By **L. Harold DeWolf**. Westminster Press. Pp. 206. \$3.50.

**ENCYCLOPEDIA FOR CHURCH GROUP LEADERS.** Edited by **Lee J. Gable**. Association Press. Pp. xviii, 633. \$7.95.

**BETWEEN GOD AND MAN.** An Interpretation of Judaism. From the Writings of **Abraham Herschel**. Selected, Edited, and Introduced by **Friedrich A. Rothschild**. Harpers. Pp. 279. \$5.

**OUT OF NAZARETH.** A Selection of Sermons and Lectures. By **Donald M. Baillie**. Edited by **John Baillie**. Charles Scribner's Sons. Pp. 211. \$3.50.



## The Summer Follow-Through

Now comes the great test for every teacher: Have you developed such interest in the boys and girls of your class that you hate to leave them, want to keep in touch with them? Or, perhaps you are feeling relieved that Church school is closing, that you will not have to prepare lessons and be present for over two months, and will turn in your books with the thought that "that's over." If so, then you are not the teacher we thought.

For they are your children still. The closing Sunday of the Church school does not mean the ending of your relation to them. If they have been in your prayers, they will still be. You must have grown to love them, at least if you have the teacher-heart, and have felt an increasing awareness of this as your vocation. Although each has his own parents and home life, yet you have had a relationship with them — together and singly — unlike any other in this world. Remembering that children receive direct attention from few adults, we realize that the Church school teacher has a unique place in their world. The Church teacher is the direct spokesman for the Christian religion to the small group of children entrusted to him for a whole year. Not even parents (except a very few) give systematic and planned religious training to their children. It is the teacher at church who, week by week, relates each child to a religious experience planned for his age.

Your class has grown into a group — a united, understanding circle of fellow-Christians, fellow-parishioners. You are not many, but one, a unit, a cell, of the great Body of Christ. The only church these children will ever know, all through their lives, is a parish church. They will always have to associate with actual Christian neighbors (those near at hand, not chosen, but found there) worshipping at the same altar, accommodating themselves to their present priest and their fellow-worshippers, and carrying on their Christian life "in that state of life in which it hath pleased God to call them."

You, the teacher, are the first and closest representative of the Church in the eyes of your class. They know the rector only at a distance. They do know you, and you know them, after these Sundays spent together. If you have kept any sort of notes on individual reactions and problems, you will have tried to help each in his own needs, while carrying them along together in a common experience. This must not be allowed to die now!

There need be no "last Sunday" for a

teacher who cares. In many parishes, it is a wise policy to ask every successful teacher to continue for another year with the same children, carrying them on into their next course. This may well, as policy, call for a continuance for some three years, and then for the teacher to be given a fresh group of children of younger age to begin a fresh cycle of several years.

But in any case — one year or several — the children know their teacher. They will, unexpectedly, rely on you, and may seek you out years after, in some crisis of their lives. You remain their most intimate and strong contact with religion.

At your closing class session you can ask them how they might like to do some things together this summer. Could we sit together in church? How about a picnic, or a trip? Could they come to the teacher's home, or that of some child, for a cook-out or party?

"We might plant a flower garden right here in the church borders, and maybe have some flowers for the little altar." If older, the class may decide to plan their own corporate communion with a picnic breakfast on the church grounds. Someone might suggest that they form a prayer circle, with some scheme of lists and times, and agree to pray for each other all summer.

If the teacher is to have the same class in the fall, he will already have received his text, and will begin to make plans with the pupils. If they are to have another teacher, at least they can build up the determination to help the new teacher start, and make this a banner class again.

There will be some sort of final examination or review. But the most intimate examination will be that which the teacher asks himself, as he summarizes his work, and evaluates it. It will be the question, "What have I learned this year?"

### ACU CYCLE OF PRAYER

#### June

14. Church of the Epiphany, Brooklyn, N. Y.; St. Stephen and St. Martin's, Brooklyn, N. Y.
15. St. Andrew's, Cripple Creek, Colo.; Christ, Zillah, Wash.
16. St. Simon's, New Rochelle, N. Y.; St. Stephen's, Racine, Wis.
17. Emmanuel, Winchester, Ky.; St. Chad's, Tampa, Fla.; St. James', Port Daniel Centre, Quebec, Canada.
18. Grace, Alexandria, Va.; St. Andrew's, Grand Prairie, Texas.
19. Christ, Elizabeth, N. J.
20. Church of the Holy Nativity, Clarendon Hills, Ill.

# MAKE CHURCH STEPS SAFE...

## with Lasting MELFLEX Rubber Treads...

Colored Treads  
3/16" Thick



Approved by  
Underwriters'  
Laboratories, Inc.  
S.A. No. 833

Steps inside or out of the church need the greater SAFETY, cushion and wear-resistance that ONLY rubber can provide... MELFLEX Molded rubber treads are heavy-duty construction, curved to fit over step edge. No edge plates or other holding devices are needed — just MELASTIC water-proof cement to make them hold flat and tight to the step — wood, stone, metal or tile... And these SAFETY molded rubber treads can be supplied in marbled colors to harmonize with interior decorations — or in black for outside or inside applications. We supply treads trimmed to fit your steps — no cutting or waste.

### Extra Durable Rubber Runners For Aisles, Corridors, Hallways —

MEL-ISLE ribbed rubber runners or MEL-FLOR smooth rubber runners in marbled colors or black give quiet cushion in hallways, aisles, corridors with heavy duty wear-resistance. They assure the greatest service economy, highest resistance to slipping. Runners for extra hard traffic up to 3/8" thick in black... Marbled colored runners 1/8" and 3/16" thick, 36" wide and up to 25 yards in continuous length. Save in floor and step maintenance costs with MELFLEX rubber coverings.

#### SEND THIS COUPON TODAY!

MELFLEX PRODUCTS CO., Inc.  
410 S. Broadway, Akron 8, Ohio

LC

Send catalog and prices on step treads and runners.

Name.....

Address.....

City..... State.....



**O** ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through the same Jesus Christ our Lord. Amen.

*Book of Common Prayer, p. 254 (Collect for St. Simon and St. Jude).*

### **A Stone Is Laid**

Bishop Hart of Pennsylvania, with (left to right) Kathy Miller, Robert Back, and Nancy Todd as attendants, lays the cornerstone for the new educational building of St. Peter's Church, Glenside, Pa., May 10th.

Gerding





# The Living Church

Third Sunday after Trinity  
June 14, 1959

*A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.*

## FINANCE

### Assessments Up

Assessments on dioceses to cover General Convention expenses have been raised to the canonical maximum by a recent action of the Committee on Expenses. The assessments for 1960 and 1961 will be \$22 for each clergyman canonically resident in a diocese and \$5.50 for each clergyman in a missionary district.

The increase (from the level of \$19 and \$4.75 set at the time of General Convention) was made necessary by a large increase (\$45,000) in the retiring allowances to bishops\* above the budget figure of \$31,000. This makes a total retiring allowance figure of \$76,000.

Up to 1952, the canonical limit on assessments was \$8 and \$2. In the 1949-52 triennium, Convention's surplus funds were drained to the tune of \$105,000. The 1952 General Convention raised the ceiling to the present \$22 limit, and the Committee on Expenses set the assessment for the 1952-55 period at \$18 and \$4.50. This was cut to \$12 and \$3 in the 1955-58 triennium, and again it was necessary to dip into reserves to carry Convention's budget.

Heavy increases in commission and committee expenses, in printing costs, and, above all, in retirement allowances, have forced a steadily mounting total on Convention budgets. The current triennial budget is \$408,000, and it is, as we said above, \$45,000 less than actual estimated disbursements for the three-year period.

In addition to the increase in assessments voted, the treasurer of General Convention, Mr. Richard P. Kent, is authorized to borrow up to \$25,000 in a single year within a limit of a total indebtedness of \$50,000 at any one time. Mr. Kent has indicated that even the new assessment rate may fail to meet the needs by as much as \$63,000, and he has written the chairmen of all commissions and committees urging them to practice stringent economy.

\*General Convention, by canon, has assumed responsibility for paying retired bishops an allowance of \$4,000, less any money received by the bishop from the Pension Fund or his diocese. An allowance for retired bishops was established by General Convention in 1946. It was raised from \$2,400 to \$4,000 at the 1958 General Convention.



Bishop Fenner: \*Leader in rural work, liturgics, and approaches to unity.

## EPISCOPATE

### Bishop Fenner Resigns

The Presiding Bishop has received a majority of consents of the bishops to the resignation of the Rt. Rev. Goodrich R. Fenner, Bishop of Kansas, effective September 29, 1959. He will be succeeded by Bishop Turner, the coadjutor.

Bishop Fenner was consecrated coadjutor of Kansas in 1937 and has been diocesan since 1939. He will be 68 years old on August 2, 1959.

For 12 years Bishop Fenner served on the Joint Commission on Approaches to Unity, and has also served as chairman of the Standing Liturgical Commission. He is an authority in rural Church matters, and is the author of *The Episcopal Church in Town and Country*.

## SOCIAL RELATIONS

### Terror by Telephone

A telephone campaign of intimidation and harassment has been launched against an Alabama rector who protested erection of Ku Klux Klan signs on the outskirts of his town.

As president of the Ministerial Association of Bessemer, Ala., the Rev. Robert M. Man, rector of Trinity Church, Besse-

\*Officiating at a ground breaking for Grace Church, Chanute, Kan., in 1958.

mer, was presiding when a member urged an association protest against several KKK signs welcoming visitors to the town.

Mr. Man told THE LIVING CHURCH:

"A lively discussion followed in which two members of the association defended the Klan, while a great many opposed the measure on the basis that they might have some members of the Klan in their congregations. When a vote was taken and only three of us voted to protest, I could not control my feelings on the issue, and I said, 'Gentlemen, as far as I am concerned you have sold out to the world and the devil and have renounced Jesus Christ. I hereby resign as president of this organization,' and I walked out of the room."

Since his resignation, Mr. Man and his wife have been subjected to a barrage of telephone calls night and day, with anonymous callers pouring out venom, filth, and threats. A voice may say, "You mongrel! Why don't you go back to New York where you belong?" (Mr. Man moved to the south 25 years ago), or "How many nigger women have you been out with lately? You won't be around here very long." Mrs. Man has been the object of implied threats to herself and her children.

Mr. Man commented: "The threats of the Klan are not idle threats. Several people in this vicinity have been beaten viciously. I do not know what the outcome will be. Thank God my bishops, Bishops Carpenter and Murray, have tood by me!"

## NATIONAL COUNCIL

### 281 Remains 281 But Fourth Becomes Park

Effective immediately, by action of the city of New York, says a notice from Church headquarters, the name of Fourth Avenue is changed to Park Avenue South. Therefore the address of the National Council is now 281 Park Avenue South, New York 10, N. Y. Old address was 281 Fourth Avenue.

## NEXT WEEK: in THE L.C.:

Bishop Bayne writes of his hopes  
and plans for his new world-wide work  
as Anglicanism's executive officer



## A Concern for Age

Discrimination in hiring against workers of 40 years of age was viewed "with grave concern" by the General Board of the National Council of Churches at its meeting June 3 and 4 in Seattle, Wash. The resolution urged "churches, business leaders, and other employers, including national, state and local governments, to reexamine their employment practices."

A preamble to the resolution stated there was a growing tendency to arbitrary discrimination against the over-40 group, in part because of the advance of technology and the impersonal nature of retirement and insurance plans.

Three new NCC executives are members of the Episcopal Church: The Rev. William A. Norgren fills the new position of director of Faith and Order Studies. He holds the degrees of S.T.B. and S.T.M. from General Theological Seminary and B. Litt. in theology from Oxford University.

William Frye is director of the Office of Information, succeeding Episcopalian Donald Bolles. Mr. Frye has had extensive experience in newspaper and public relations work. He is a member of St. Bartholomew's Church, New York City.

The Rev. William E. Crews will take office as executive director of the Interseminary Committee in the Division of Christian Education, effective September 1. He is a recent graduate of the Church Divinity School of the Pacific, having been ordained on November 29, 1958.

A John Foster Dulles Library will be established in the new Interchurch Center, it was announced by Dr. R. H. Edwin Espy, NCC associate general secretary. Made possible by a \$25,000 gift, it will contain materials on the work of the Churches in international affairs, and will provide a research center for the National Council's Department of International Affairs and other interested persons.

Mr. Dulles became chairman of the Commission on a Just and Durable Peace of what was then known as the Federal Council of Churches in 1941. He played a leading role in the first of the five historic conferences on the Churches and World Order, of which the 1958 Cleveland Conference was the most recent.

Dr. Espy, substituting for Dr. Roy G. Ross, general secretary, reported on plans for a nationwide program of education and action for peace to be launched on July 1 of this year. Materials used will be based on a study of the findings of the Cleveland Conference now being undertaken by four commissions within the Council's Department of International Affairs.

Dr. Ross, it was announced, is making a good recovery from his serious illness and is maintaining a regular schedule of

*Continued on page 27*

**RASH RESEARCHER:** Dr. William Douglas of Boston University is inviting lay people, clergymen, and clergy wives to write and tell him what they think should be the role of the clergy wife and what can be done to improve her lot. He is doing a study of the subject, financed by a Lilly Endowment grant. Address: Box 16, 745 Commonwealth Ave., Boston 15, Mass.



**REUNION DOWN UNDER:** The Rt. Rev. Hugh Gough, archbishop-elect of Sydney, met an old friend in Melbourne — Dr. Billy Graham. Dr. Gough, former suffragan of Barking (England), met the evangelist in 1953 and sponsored the Graham Crusade in England in 1954-55. Dr. Graham was already crusading in Australia when Dr. Gough arrived recently.



**LIBERALS DOUBLE:** Unitarian Church claims its membership doubled in last 10 years to reach total of 120,000.

## AROUND THE CHURCH

Bishop Jones of Louisiana celebrated a special communion service in honor of the 60th anniversary of the ordination to the priesthood of the **Rev. Caleb B. K. Weed**. The service took place at Christ Church Cathedral, New Orleans, La. Referring to his long term of Christian service, Dr. Weed said, "It's been a wonderful life."

**More than 1,000 people** including about 450 acolytes in vestments jammed **Grace Church, Utica, N. Y.**, for **Central New York's diocesan acolytes' festival**. Each parish's group of acolytes was led by its own crucifer in a procession through the downtown area while the chimes of Grace Church pealed great, familiar hymns. The service of Evensong featured 20 centuries of Church music — including two selections from "The Twentieth Century Folk Mass." **Bishop Peabody**, the diocesan, and **Bishop Higley**, suffragan, who was recently elected coadjutor, were both present.

Religious leaders from Michigan and Canada will cooperate in the first annual **International Freedom Festival**, to be held from June 28 to July 4. The festival commemorates America's Independence Day and Canada's Dominion Day. Serving as chairmen of the festival, at the invitation of Detroit's mayor, the Hon. Louis C. Miriani, are **Bishop Emrich** of the diocese of Michigan, Archbishop John F. Dearden of the Roman Catholic archdiocese of Detroit, and Dr. Richard C. Hertz, rabbi of Temple Beth El, Detroit. The program for the festival developed by Bishop Emrich, in cooperation with the Detroit and Michigan Council of

**EXPERTS DIFFER:** Twenty-six of America's top reporters of religious activities divided evenly in their answers to the question "Do you think a Roman Catholic could be elected President in 1960?" The poll was taken at the annual meeting of the Religious Newswriters Association in Louisville in May. RNA members are religious reporters for the secular press. The RNA members were also asked whether they thought the religious revival in this country was still alive. Half the reporters said they thought it was as strong as ever, nine thought it was leveling off, and four believed it was on the wane. The Supple Memorial Award for notable coverage of religious news in 1958 went to George Dugan of the New York Times.



**CWS AID TO CUBA:** Church World Service calls the need for relief a "life and death urgency" in parts of Cuba hard hit by the recent revolutionary warfare. In Santiago de Cuba there are 20,000 to 30,000 needy or destitute, with greater numbers more in surrounding areas.

Churches, will be highlighted by a joint worship service at Old Mariners' Church June 28.

About **3,000 children** from parishes and missions of the diocese of New York paraded into the **Cathedral Church of St. John the Divine** to take part in an annual presentation service. During the service



representatives of the parishes and missions presented contributions totalling **\$31,385 for missionary work**. In his address, Bishop Donegan of New York noted that some of the funds would be used to strengthen the work of the Church in the missionary district of Central America.

More than **3,000 road signs** are pointing the way to Episcopal churches in the U.S., Alaska, Puerto Rico, Hawaii, and the Virgin Islands. These are the signs which were inaugurated by the Promotion Department of National Council in 1950. **"The Episcopal Church Welcomes You,"** appears at the top of the sign with the name and location of the church at the bottom. [A replica appears in THE LIVING CHURCH's Church services section each week. See page 30 this week.]

*International news begins on page 20*



## Status and Training

The new Joint Commission on the Status and Training of Professional Women Church Workers met to organize at Chestnut Hill, the conference center of the diocese of Erie, in late May. Bishop Hall of New Hampshire was elected chairman of the Commission; Bishop Crittenden of Erie was elected vice president, and Mrs. E. E. Rucker of Lynchburg, Va., was elected secretary.\*

The Commission's tasks are to:

- (1) Estimate what opportunities now exist or might be developed for women for full time professional work in the Church.
- (2) Determine whether the present educational facilities and program are adequate for training for these opportunities.
- (3) Determine whether canonical recognition should be given women Church workers through an official relationship with the bishop for guidance and oversight.
- (4) Recommend such action to the General Convention of 1961 as the Commission might deem appropriate.

The Commission is endeavoring to secure the findings of all recent studies in this field. The Unit of Church Vocations of the National Council was enlisted to aid in assembling this data. The suggestions of clergy, of women in Church work, and of the laity in general are requested by the Commission. Suggestions may be forwarded to the Rev. John M. Allin, All Saints' College, Vicksburg, Miss., or to the chairman of the Commission, Bishop Hall. Opportunity is being sought for a delegation of the Commission to meet with the executive committee of the Association of Professional Women Church Workers. The bishops on the Commission agreed to make personal inquiry for information among members of the House of Bishops at its next meeting in Cooperstown, N. Y.

## Pride and Problems

St. Margaret's, Berkeley, Calif., the Church's graduate training school for women in Christian education, is celebrating its 50th commencement.

This jubilee year finds St. Margaret's dormitory space full to capacity and its student enrollment for 1959-60 at 30.

The biggest achievement, however, point out school officials, is the full accreditation of St. Margaret's as a grad-

uate school by the American Association of Schools of Religious Education. This makes St. Margaret's the only school of the Episcopal Church to be so accredited\* and one of 15 schools of all Churches in the nation to earn the honor.

### Climbing Enrollment

"Great things are about to happen. Our degree is established and our enrollment is climbing," said Dean Katharine A. Grammer. She added:

"Since 1909 more than 200 women have gone out from St. Margaret's into Church work. Look where our graduates of the past 25 years have served. Twenty-one have served or are serving overseas; 66 in parishes and missions; 11 on a diocesan level; 20 as college workers; seven in national offices; two in convents; 10 teach in or direct schools and two serve in hospitals."

### Graduates include:

Mariko Kobayashi, class of 1955, from Japan who heads the Girls' Friendly Society for the Nippon Seikokai; Tona Hernandez, class of 1958, who is the director of a new school for women in Christian education in Tlalpan, D. F., Mexico; Margaret C. Belser, class of 1955, now serving in Christ Church, Washington, D. C.; Jane Buchanan, class of 1954, with the Department of Christian Education, National Council; Avis Haskell, class of 1957, rural worker living in a trailer in the missionary district of Nevada; and Carolyn Van Trease, class of 1948, college worker at Rutgers and Douglass Colleges, New Brunswick, N. J.†

St. Margaret's faculty includes four professors of Christian education, a counselor, and five lecturers. In addition, students study Old Testament, New Testament, systematic and pastoral theology, Church history, ethics and apologetics through the facilities of the Church Divinity School of the Pacific, also in Berkeley.

Miss Margaret Fletcher and Miss Kathryn Snyder, professors of Christian education, are participating in a research project in effective supervision. The project, initiated by the National Council's Department of Christian Education, will benefit summer work projects, training schools, an apprenticeship program, and the training of teachers on the parish level.

These things are the pride of St. Margaret's. There are some problems. Support for enlarging the program, and ultimately for enlarging the school, is needed. Says Dean Grammer:

"This year we have students from 17 di-

\*Windham House, the Church's graduate training center for women located in New York, is associated with Union Theological Seminary and Columbia University at which schools Windham House students take their academic work. Windham House provides seminars and supervision in field work as well as a community living situation and the services of the Church.

†This week's cover shows another St. Margaret's alumna, Mrs. Thelma Apley, at work as director of Christian education at St. Clement's Church, Berkeley. The children, from St. Clement's and St. Mark's, Berkeley, are members of second and third grades in a vacation Church school.

ceses: California, Central New York, Chicago, Colorado, Connecticut, Dallas, Florida, Louisiana, Maryland, Massachusetts, Michigan, Minnesota, New York, Olympia, Oregon, Southern Ohio, and Virginia. The cost per student for one year's training is between \$1,700 and \$2,000. Our program requires two years. This is not high for graduate work, but it is more than many students can pay. The difference must be made up by contributions from individuals and from groups all over the Church."

St. Margaret's has received \$10,000 a year from the United Thank Offering since 1956. With this help, a program has been established which provides training for women without the college degree, but with high school diplomas plus one year of additional training and five years of experience. These women earn a certificate.

This augments another program which leads to the master of arts in Christian education for college degree students.

"The UTO contribution has also provided for a promotion program which we hope will make the entire Church aware of St. Margaret's as a valuable contributor to the whole religious life," said Dean Grammer.

## Does Church Work Pay?

Women college graduates of the class of 1957 who went into religious work received an average starting salary of \$3,167 a year, the Women's Bureau of the U.S. Department of Labor reports.

The survey, published under the title "First Jobs of College Women," is based on reports of 63,945 women graduates from representative colleges and universities throughout the nation. Of this group, 370 went into full time religious work upon graduation, and they received salaries that average almost 20% less than those of their classmates, as a whole.

The only groups receiving less pay than religious workers were those who took jobs as retail sales clerks (averaging \$2,860 per year and typists averaging \$3,104).

In comparison, women chemists earned an average starting salary of \$4,847, and mathematicians and statisticians earned \$4,675. Those who entered teaching, as did more than 50% of the women graduates, earned an average starting salary of \$3,799.

The survey showed that the number of college women who entered religious work sharply declined in 1957, as compared with the graduating class of 1956 in which 615 women took such positions. The average starting salary earned by graduates of the class of 1956 was \$2,960 a year.

The average salaries earned by women college graduates increased almost \$300 between the class of 1956 and the class of 1957, while the salaries earned by those entering religious work increased less than \$200, thus widening an already existing gap.

[RNS]

\*Other members of the Joint Commission are Bishop Sterling of Montana; the Very Rev. L. S. Olsen, dean of Grace Cathedral, Topeka, Kans.; the Rev. Walter Williams, St. Mark's Church, Berkeley, Calif.; the Rev. John M. Allin, rector of All Saints' Junior College, Vicksburg, Miss.; Mr. Lindley M. Franklin, of New York, treasurer of the National Council; and Mrs. Francis O. Clarkson, Charlotte, N. C. Mrs. Harold C. Keleran, director of Christian education for the Diocese of Washington, was invited by the Commission to serve in an advisory capacity. The Rev. Ellsworth E. Koonz, executive secretary of the National Council's Unit of Church Vocations, attended the meeting by invitation.





Norfolk and Western Railroad

No locomotive can steam off across trackless fields. There must be men to determine its course, just as there must be theology to guide a Christian parish.

# Some forgotten facts of parish administration

## *I: Theology is Basic*

first of a series of three articles

by the Rev. Harold S. Knight

Rector, St. Mark's Church, Mesa, Ariz.

**M**any people believe that the Devil has been cast out of theology as completely as he was once cast out of heaven. If this is so he may have shifted his talents to the field of church administration. There was a time when the Master of Iniquity fought the heavenly forces by inciting men to theological heresy, but that warfare failed to halt Christian progress. Where is the Devil working now?

You may be sure that he is not unemployed. In church management he has a field with tremendous opportunities. All he need do is to gum up the machinery of parish administration and Christians will accomplish very little of importance. The present state of many parishes indicates where the old demon has been working lately.

Church management involves more

than parish administration. It includes the higher levels of denominational and interdenominational functioning.

The work of the national Church is its own ministry all its own. What is done there is the work of the dedicated and experienced leadership of the National Council. I am sure that the Devil would not be at ease at 281. The management problems of each diocese and missionary district are handled with competence and Christian spirit. This is a credit to our bishops. The Devil is not of their company. The discomfiting fact, however, is that the success of the Church in all areas of its Christian work rests upon the life of each and every parish. The proper management of the parish body is of crucial concern. This is where the Devil can do his best work.

Although we may blame the Devil, or more likely the priest, for poor parish management neither is to blame entirely. The laymen and laywomen of our parishes must shoulder some of the responsibility. Of course, we shall never make progress if we spend our time blaming each other. If we are to improve the situation we must begin somewhere and it is unlikely that we can convert the Devil. We shall have better results if we start with the priest for he is responsible for meeting parish problems first. What should we expect of him? We should expect him to have as thorough an understanding of parish administration as possible. After many years of experience this writer has concluded that many priests are woefully lacking when it comes to administrative understanding. There are three basic facts of parish administration that the parish clergy frequently overlook. What they are we shall discover in this and subsequent articles in this series.

We might call the present state of parish administration the "how-to-do"



school" of administration. Its approach is to provide answers to what we frequently refer to as our parish problems. We want to know how to run an every member canvass, how to set up a program for the women, or how to run a young people's group program. The writer once met a priest who had to manage a cemetery as part of his parish duties. If this problem were more common someone would certainly write a book on the subject that would become required reading in our seminaries.

Many books on parish administration are concerned solely with the answers to the "how do I do it" questions. The proper title for most of them is "How I Ran St. (name of author's parish)." Of course, we must admit that many of these books are helpful. Every priest should become well acquainted with proven methods and procedures, but in using them he should never forget that they are only tools. Clever schemes and methodology are not substitutes for a sound knowledge of the principles of management. Schemes, plans, and methods are important. We use them in our parish living but we do not live by them. It is possible to use the very best schemes, to have a parish life that is organized and steaming with activity and yet fail to achieve what is most important.

Many congregations can sing the rousing "Onward Christian soldiers" with special fervor on the words, "We are not divided, All one body one, One in hope and doctrine, One in charity." This is not true of Christendom as a whole and it is not true of many parishes. Hope, doctrine, charity may exist, but in many parishes a common purpose is often lacking. The weakness that besets so many of our parishes stems from the tragic failure to comprehend the Church's real business. Too often our parishioners gain the impression that parish life is a collection of unrelated activities. Fellowship, a variety

of service projects, Christian education, dinners, club groups, and — O yes — Divine Worship are but a few of the things that make up the life of a parish. This writer has no objection to any of these, but we should put first things first. Why do we do any of them? All our motion should get us somewhere and we should know where that somewhere ought to be.

The weakness of so much of our parish life may be explained by our neglect of the first fact of parish administration: Theology is basic. A number of clergy have told the writer that they could not become interested in parish administration because their first interest was in theology. This is ridiculous. If theology is good theology it will compel men to a concern for parish management and give them a purpose besides. St. Paul never made the mistake of separating theology and management. In parish life they must go together.

Without theology we have no definition of Christian purpose. How can we determine if we are meeting Christian standards? What is the function of the parish? What is Christian personality? What type of parish activity produces it? What relationship does the parish community have to its Lord Jesus Christ? How can the Church proclaim Him to the world? These are only a few pertinent questions that must be answered, and, please note, they are theological questions that demand theological answers.

Ah, subtle Demon! How cleverly you can tempt us, not with the obviously evil but with the patently good. How often we find that worldly wisdom intruding into our minds, "We must be practical. Theory is never as important as results." It seems so true, and it is true in part, but that is the devilishly dangerous thing about it. Something has been left out. If it were not true we would never succumb to this temptation. If it were not false it

would do the Devil no good. In such fashion we are tempted.

Certainly no priest should object to the demands of practicality. Results are what we want. Promotion is important. Methods are indispensable. But wait! What are the results we want? What is the purpose of parish life? Until these questions are honestly faced and adequately answered all attempts to be practical are futile. Building a locomotive and driving it requires a great deal of practical information and skills, but driving a locomotive without tracks and without purpose is impossible. Someone must lay the tracks from city to city. No locomotive can steer itself or steam off across trackless fields. The direction is determined by the men who lay the tracks, and they in turn are taught by the men who know what needs must be served. Theology serves the same purpose for the Christian parish.

It is surprising that the Devil's finesse should fool Episcopalians. A Church that has been praised so often for its theological interest should not be hoodwinked. Fortunately we have in our theology an exorcism for the Devil's charm. We call it the doctrine of the Incarnation. "God became flesh and dwelt among us." We conclude, too, that as God was in Christ he is incarnate in Christ's Church and in your life and mine. Here is the clue to the theological answer. The answer begins with our knowledge of Christ. What did he command us to do? What did he expect us to be? What were his concerns and the nature of his spirit? To know these is not to mistake activity without purpose or fellowship without depth for real Christianity. Christ is the meaning and He is the purpose. Know Him. Witness to Him. It is truly "He in us and we in Him." Theology is important.

**the second article in this series will appear in the next parish administration issue of The Living Church, September 6, 1959**

## Financing a building program

from a chapter of *Church Building\**

Successful financing of your building program is dependent on the giving of a congregation. The congregation will be giving of time, talent, and money for the continuance and expansion of God's work among His people. It will be giving to the building fund campaign in humble recognition of and as a response to the love and blessings bestowed upon them by God.

These statements are easy to accept; they are what any Christian would like to believe. But, are they really true? The first statement is obviously true since the

congregation has decided to build and has thereby accepted the responsibility of financing the building program. The giving of the congregation is necessary to fulfill this responsibility.

The other two statements which concern reasons for giving are more difficult to verify. In fact, they cannot be verified except by each individual in the congregation. The Presiding Bishop's Commit-

tee on Laymen's Work† has stated that in all giving there are three steps a man must work out for himself. These three

*Continued on page 21*

\*Reprinted from the booklet *Church Building*, put out by the Division of Domestic Missions and Church Expansion, Home Department, National Council, 1958, \$3.40.

†Now the General Division of Laymen's Work of the National Council.





Church Photo Contest

Are we paying attention to church school music? These singing students of today will be our singing adults of the congregation tomorrow.

Will another generation  
be deprived  
of a great heritage  
of sacred music?

# Music in the larger church

by George Norman Tucker

Organist and Choirmaster, St. Luke's Church, Kalamazoo, Mich.

**T**he Church's music for a large parish is basically not much different from that of a smaller one, but in the larger parish there are additional opportunities. These opportunities are largely presented by the many services offered to the people, and the occasions for more use of choral music.

More music may be used to support additional services required, special observances of saints' days and holy days, and other occasions such as numerous weddings, services of ordination, and festival occasions. The larger parish can observe the full Christian year with the help of a number of clergy on the staff; this is almost an impossibility in many instances in a one-priest parish.

A basic teaching program through the Church's music may be carried out in a large parish. The Episcopal Church organist-choirmaster has the advantage over his Protestant colleagues that he does not have to invent excuses for choral display.

A choir thrives upon activity. Where the services of the parish church are pared down to a bare minimum, it is soon found that there are fewer eager people within

the choir. Paradoxically, we have one of the most attractive, historical, sacred, richly blessed Communion services, yet often the minimum in the form of our Church's music becomes the norm. Choral activity interest can be sparked by observing with appropriate music as many of the special occasions in the Church year as possible.

We should not overlook the importance of congregational participation. There is an importance for both the choir and congregation in the scheme of things, and a well balanced plan offers both the choir and the congregation opportunity. This well balanced plan should offer the choir the possibility of bringing to the congregation works of the great masters as an experience of choral perfection as well as leading the congregation in its participation in the services. This will stimulate interest in both the choir and congregation.

Nor can we be accused of not conforming to the Book of Common Prayer. Many of the ancient customs and rites of the Church may be used in addition, to (not in place of) the fullest use of the Prayer Book. In following the glory of the Chris-

tian year, we have at our hands one of the most valuable teaching mediums in the entire Church, a medium which unfortunately the influences of the Protestant Reformation reduced to a minimum.

Beginning with Advent, a great hymn that is very often overlooked is "Day of wrath! O day of mourning!" This hymn was originally written for the sequence for the First Sunday. Later in Advent, as the season takes on a more joyful, more expectant note, the paraphrase upon the great "O" antiphons, "O Come, O Come, Emmanuel" is heard. A very suitable and joyful anthem for the fourth Sunday is Purcell's "Rejoice in the Lord, alway" a splendid setting of the Philippians iv:4 text used for the Epistle. Obviously, it is not only significant, but liturgically correct to omit the *Gloria in Excelsis* during this season.

Christmas unfolds almost inexhaustible opportunities, from very simple carol services by the holy manger to the most elaborate festival settings of the Eucharist, and the carol service of the Nine Lessons. The sung propers themselves, through word and music, tell a great story, and teach



volumes. In many churches the custom of having a procession to the holy manger is practiced. This is a particularly beautiful service, especially if held at night, with only dim light in the Church, and the bright light shining forth from the crib reflecting among the choristers as they kneel and sing, "O Come, all Ye Faithful."

During Christmastide all texts referring to the visit of the Magi are reserved carefully for the Epiphany. It is the custom, again, in many churches to observe the "Feast of Lights," which to some degree is like Candlemas, the traditional rite for the Feast of the Purification. The origin of the *Nunc dimittis* should be pointed up at this time, and we can teach our people to sing a simple setting of this fine evening canticle.

Once again, as we approach the season of self-examination, discipline, and solemnity, Lent, the use of the *Gloria in Excelsis*, and any *Alleluias* is stopped. Musical observances of Lent itself obviously tend toward the simple, prayerful type of repertoire. Gradually our meditations deepen toward the sufferings of our Lord, His sacrifice upon the Cross, and our own self-examination, and preparation for Easter. Large musical services as such are out of place, and especially so any time between Palm Sunday and Easter Day.

The ancient Palm Sunday rite has come down to us from the earliest of times when originally the palms were blessed outside of the Church and then carried in procession into the Church to the hymn "All glory, laud and honor." This service takes on a very important teaching aspect with the Passion sung by three deacons and the choir, and there is much of great beauty in the music to be offered.

In the observances of Holy Week, besides a daily Eucharist, *Tenebrae* offers a service of unusual beauty derived from its many psalms, canticles, anthems, lessons, and responses. The service ends with the chanting of the *Benedictus*, correctly sung to the proper canticle tone, and sometimes done by the choir with faux-bourbons for the alternate verses.

The traditional rites of Maundy Thursday, and Good Friday offer something of a greater challenge to the choirmaster, especially if with a smaller choir, the practice of the traditional silencing of the organ is kept. There are numerous fine settings of the *Reproaches*, and the *Crux Fidelis* by many of the masters, as found arranged by Burgess, and from Vittoria, etc., and in the 26 volumes of the *Liturgical Choir* books, edited by Burgess, valuable material may be found for use throughout the year.

If a parish church were to observe in its fullest the rite for Holy Saturday, the first service for Easter would come as a parallel to the Christmas eve midnight, or first celebration of Christmas day. The entire rite for Holy Saturday consumes many hours, and, in the ancient Church,

ended with the first service for Easter, at dawn. However, in many parishes today, the service is confined to about an hour, including the procession into a dark church, the lighting of the paschal candle, and the blessing of the new fire. And in some parishes it is the custom to end the service with the singing of Evensong,

## Sources of Helpful Material

**The American Psalter**, Joint Commission, H. W. Gray Co.

**The Plainsong Psalter**, Joint Commission, H. W. Gray Co.

**The Choral Service**, Joint Commission, H. W. Gray Co.

**Altar Book**, Joint Commission, H. W. Gray Co.

**The Altar Book**, Joint Commission, Seabury Press

**Wedding Music**, Joint Commission, Seabury Press

**Ideals in Church Music**, Joint Commission, Seabury Press

**Liturgical Choir Books**, Francis Burgess, Plainsong Pub. Committee

**Ordinary of the Mass**, Palmer, Plainsong and Mediaeval Music Society

**Introits**, Palmer, St. Mary's Press, Wantage, England

**English Church Music**, Royal School of Church Music (Quarterly), Addington Palace, Croydon, Surrey

**A Plainsong Catalogue**, St. Dunstan Edition, Winfred Douglas, H. W. Gray Co.

**Hymns of the Faith**, Rontley, Seabury Press

**Folksong-Plainsong**, Chambers, Merlin Press, London

**Anglican Ways**, Titcomb, H. W. Gray Co.

**Holy Week Offices**, Shepherd, Seabury Press

**Music for Church Funerals**, Joint Commission, Seabury Press

**Music for Church Weddings**, Joint Commission, Seabury Press

**Service Music and Anthems for the non-professional choir**, Joint Commission, Seabury Press

using simple carols, and plainsong canticles for maximum congregational participation.

I have not touched upon other special days such as Ascension Day, Trinity Sunday, Whitsunday, All Saints, the Feast of Christ the King, many of which fall on Sunday and are all provided with special music, propers, and the like which can normally come on the Sunday bill of fare. In most parishes, there is an early celebration on Ascension Day. This offers a splendid chance to use a small men's choir, and to sing a simple service, planned early enough so that breakfast may be served at the Church afterwards before the men go to work.

It would be an oversight, indeed, not to include mention of choral Litany in procession. This great service, as simple as it may be, is an excellent opportunity for congregation-choir participation, inasmuch as the choristers, crucifer, torchbearers, clergy, etc., are all in the nave and members of the congregation in the truest sense. Choral Litany should be used more often, and soon one will find that active congregational interest will in-

crease. There is a unison (old notation) edition of the Litany to be found in the "Choral Service" manual for clergy and organists (Joint Commission, H. W. Gray Co.) and also a four-part SATB arrangement, after Tallis. The smallest choir could do well with the unison arrangement, while a larger choir could present the Tallis' harmonization beautifully. This should be done preferably a cappella, but is still quite effective with a very light organ accompaniment. The strength of the singing of the choristers in the aisles of the nave adds to the assuredness of the congregation's participation.

The Church has a great heritage of ecclesiastical music to offer. Many of the greatest of the masters and editors have handed down to us great works. In many cases both clergy and Church musicians have devoted entire lifetimes of effort in research and refinement of sacred music. Should we deprive another generation of the knowledge and benefit of a great heritage of sacred music?

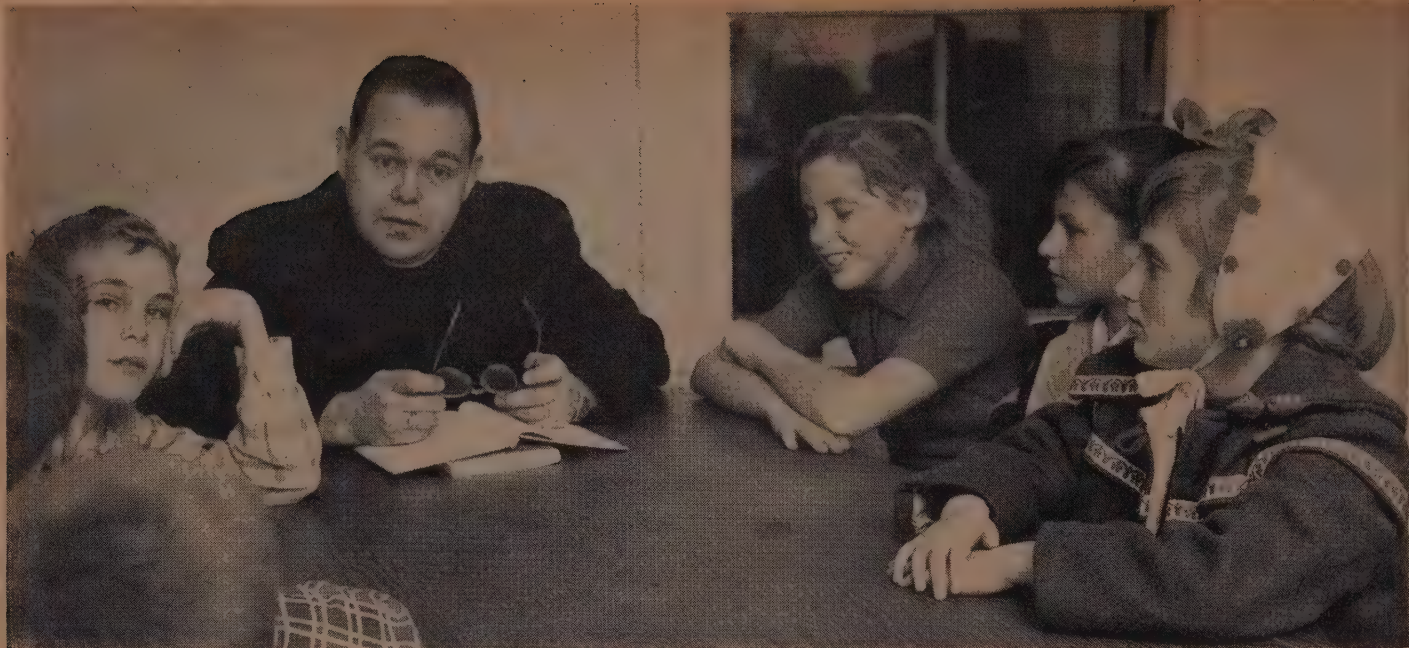
It is gratifying to note a marked change, in the past 10 years, in the general quality and calibre of the music used in Church. There is a trend toward use of more material from the ancient Church, together with settings for the Eucharist of a more congregational nature. With definite, planned research, a Church musician can produce good Eucharistic music on a congregational level drawing both from the *Hymnal 1940* and other sources. If there are more than six or eight choral Eucharists in any month, it is wise to keep rotating a maximum of perhaps four settings. A congregation can learn to sing four settings, and the choir and congregation will both appreciate the change.

But are we paying attention to the music of Church school? The singing Church school students of today will be our singing adults of the congregation tomorrow. Even in the larger church only the choristers as a rule fall under the professional guidance of the choirmaster. Perhaps a better interpretation of Canon 24 would emphasize the plural of "persons skilled in music" so that additional help could be had in more instances in Church school work.

The parish organist-choirmaster in most cases is bound to the playing of numerous morning services while Church school is in session, and never gets a chance to help with the music of the school. He can draw upon recordings (and a number of our churches have issues of fine recordings of their own), circulate them through the teaching staff, and hope for some results, but personal instruction would certainly be of more help.

Why not offer a stipend to a music student, to be applied to formal music study in return for assisting the choirmaster-organist? We will not only here be helping to build singing adults of tomorrow, but another fine organist-choirmaster as a product.





"Yes, Vicar, but how do I know God exists when I have never seen Him?" — Free discussion in the class period with the Rev. A. Leonard Le Poidevin, Vicar of St. Helena's.

These three pictures by Clemens Kalischer

**N**ow that the Church has had an opportunity to use the much talked of Seabury Series of Church school lessons many of the fears which were expressed when the Series began have been found to be groundless.

Parishes which have tried the Series have experienced a growth of enthusiasm for its techniques. Parents and teachers and pupils have found that the Series is an application of the second great commandment to "love thy neighbor as thyself."

There are many parishes which are frightened away by the demands the Series makes on parish, parents, and teachers. Some clergy feel not qualified to undertake the necessary teacher training.

In small country parishes teachers are the same faithful souls who offer themselves for many things — without whom there might be no choir, woman's auxiliary, strawberry festival, bazaar, homecoming, altar guild, or Church school. These good people feel themselves unqualified to use the comparatively amorphous program of the Seabury Series.

In such a parish the personnel supply is small, and it is impossible to have an observer and a teacher for each class. In the atmosphere of a country parish there is often a surprising demand on members' time, so that it seems almost impossible to have regular teacher-training sessions as well as school sessions themselves. As for parents, the parson often cannot get them to come to church — let alone join a class.

In addition, current thought trends sometime permeate rural areas slowly.

Many of these objections are not real and can be overcome as soon as the enthusiasm for the approach and what it is

## How a country parish succeeded in using the Seabury Series

accomplishing begins to grow. The problem is very largely one of overcoming the apathy which is a symptom of inexperience of the program.

Some of these problems have been met and others are in the gradual process of being overcome in one country parish. Trinity Parish, Lenox, Mass., is neither large nor small; it is in a town which is predominantly Roman Catholic and in which the Episcopal Church has been thought of as the ecclesiastical club of the upper classes for many years. There has not been a great zeal for evangelism. The parish church and mission chapel were built and endowed by people of wealth, with the result that the folk who make up the parish backbone never had to work hard in order to keep things going.

When the Seabury Series first appeared, the rector was hesitant about suggesting it. But, the superintendent of the Sunday school pointed out that the Church had gone to considerable effort and ex-

pense to produce this Series and that it ought to be given a try. The rector, with this encouragement, heartily agreed. The materials were ordered for the next year, and a development indigenous to this parish began.

Efforts to get observers for classes proved abortive at that time. They are still being made and so far are still abortive.

Nobody in the parish has yet been to a parish life conference though a willingness bordering on eagerness to go is beginning to be felt. Teacher training sessions are now improving, but efforts to establish parents' groups as such have been fruitless. Since the rector formerly had to serve two churches [Trinity and its mission, St. Helena's, in New Lenox, which now has a vicar] on Sunday mornings, and the 11 o'clock service in the parish church was crowded with students from three private schools as well as with the parishioners, a family service was im-



possible in either place.\* In spite of all these discouraging conditions the parish pushed ahead and results have been remarkably satisfying.

One of the perennial criticisms of the Seabury approach is its lack of content which presupposes a rather extensive knowledge of the Bible, Prayer Book, and Hymnal on the part of all involved in the teaching process. This knowledge too often is lacking, and the business of teaching cannot be suspended while the deficiency is made up.

One way in which the situation was improved was in the establishment of the public reading of the daily offices as services of the parish. Teachers do not come

\*The three schools referred to are Lenox School (a majority of the 200 boarders at this Church school attend services at Trinity Parish on Sunday), Foxhollow School for girls (not a Church school, but most of the students are Episcopalians, and attend a special class in religion at Trinity on Saturdays), and Windsor Mountain School (coed) which is not Church-centered but whose choir now sometimes sings at Trinity.

By

**the Rev. Robert S. S. Whitman**

**Rector, Trinity Parish, Lenox, Mass.**

to Morning and Evening Prayer every day. Nevertheless, the rector and the vicar find that such systematic reading of the Bible inspires their own preaching and teaching and benefits the whole parish.

Bible study groups were started, two for women preceded by the Eucharist on Wednesdays and Thursdays, and one for men preceded by Morning Prayer on Saturday mornings. These have brought a good number of parents and teachers closer to God's mighty acts. The groups are conducted with minimum instruction and maximum freedom to let the "wind blow where it listeth." In short, content has been supplied both to clergy and laity.

The same "play it by ear" technique was applied to the Church school. Sunday school was being held at the same time on Sunday morning as the main service, which meant that the rector had little chance to instruct the children until they entered Confirmation class. Many of the children felt that Sunday school was "kid stuff." It was seldom possible to have the children in church, families were unable to worship together.

A change had to be made. Children through the third grade now continue to meet on Sunday morning. Those from the fourth grade up go to church with their parents at 9:30 a.m. and stay for the whole service.† Their Church school sessions are held after secular school, on Tuesdays. This weekday Church school has become the most significant feature of the parish development in education of children. It serves both Trinity and St. Helena's.

Most of the children attend schools within walking distance of the church.

†Trinity now has 8, 9:30, and 11 a.m. services. An early service is held at St. Helena's.

Originally those arriving early engaged in games or other energy-consuming activity until the classes began. Now a junior choir rehearsal is held from 3 to 3:45. The two choirs, named for St. Nicholas and St. Felicity, the patron saints of boys and girls, sing on alternate Sundays. While the choirs are rehearsing the teachers meet.

At 3:45 the children assemble in the parish house for the first half hour of the session. Every other week they see a movie dramatizing a Bible story of the application of Christianity to daily living. There are a variety of effective films available for this purpose.

The skits are popular, and there is maximum participation. One of the clergy tells the story, and, as each character is introduced, a pupil is chosen to play the part using whatever props may be at hand. For example, in the story of creation, when God said: "Let there be light," a student switched on the lights. A student serpent wriggled up to Adam and Eve on another occasion tempting them with a can of applesauce and murmuring: "Come on, try it, it's good; it won't do you any harm!" The tower of Babel was built of chairs which finally toppled over. The Red Sea was represented by two tables, each bearing a bottle of red-colored water, which separated to allow the children of Israel to pass through but came together again to the confusion of the Egyptians! This has been found to be an effective way of teaching some of the great Bible stories, and also of providing content. Occasionally there is a "Bible question bee," and the group divides into teams which compete with great enthusiasm.

At 4:15 p.m. the group separates into classes which are freely conducted on the Seabury pattern. Discussion is encouraged and classes are tape-recorded for

*Continued on page 24*

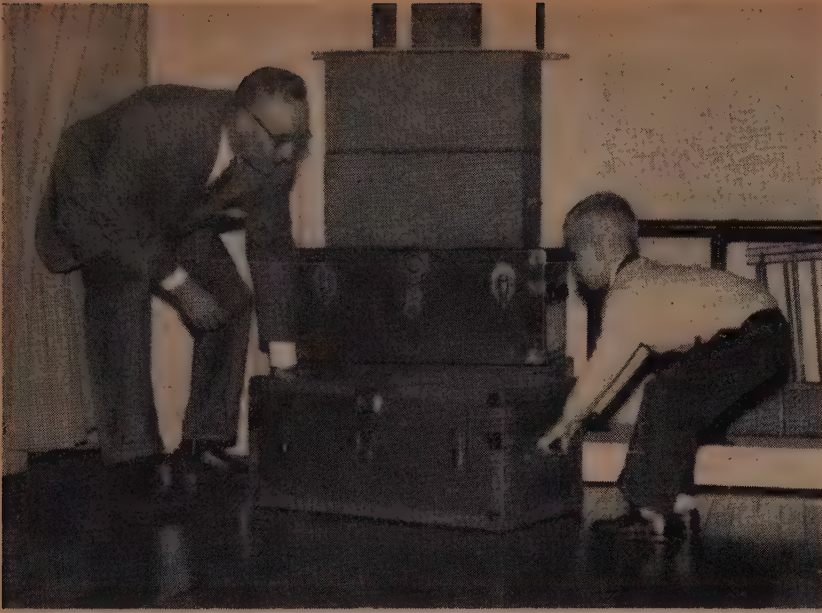
"From his shoulders and upward, he was higher than any of the people." The author tells young parishioners about Saul, Israel's first king.



"My soul doth magnify the Lord!" — Evensong in church.







Getting out the Church school materials, and transporting them to appropriate rooms.



The altar rail is set up,



and various materials brought out of storage.



*By Edith Bogaard*

## *The results of lay evangelism*

*From school gym to Sunday worship center  
St. Michael's development  
was a sight to behold*

Even a makeshift sacristy will do.







Easter Communion (left), the recessional, and a helpful parishioner after the service is over.

The spirit of evangelism has made it possible for a small group of people to bring into reality a hope they had for a new Episcopal church on the northeast side of Cedar Rapids, Iowa.

In June of 1958 the Rt. Rev. Gordon V. Smith, bishop of Iowa, met with a group of people in a small elementary school building to evaluate the needs and desires of the group. It was decided to establish a diocesan mission, and the Rev. James R. Gundrum moved into a newly purchased rectory acquired by the diocese to begin the operation. Arrangements were made to use a school gym and a number of the classrooms, and services of the new formed congregation began on the first Sunday in September, 1958. Thirty-six Church school teachers held their first class session for 120 children, and 120 adults were present for this first service. To prepare for this first service a pre-organization meeting was led by Fr. Jim. Evidence of lay spirit and desire to be a part of this new venture came quickly to the fore as one after another volunteered his services. Fr. Jim posed the questions and stated the needs and before

the evening was over this is what had happened: One woman had volunteered to prepare all altar linen. An able man took upon himself the task of building a portable altar and communion rail. Others offered candle sticks, cruets. Still others volunteered to head the men's group, and the woman's auxiliary, and to do the other lay tasks they were aching to perform in order to establish themselves as a part of an Episcopal church. Even the name, "St. Michael's," was chosen by the lay group, with the decision coming by the democratic process of voting.

The altar was strikingly and simply designed. It looks as permanent as it is in our religious life, but of necessity is portable and collapsible, as is the altar rail. Both must be folded and placed behind the back-drop of the stage in the school building. For Sunday services they are set up under the basketball net in the gymnasium. The stage curtain serves as a dossal. A piano provides music.

Men and women offered their services for work in the Church school. Setting up a teacher and observer for each class,

with a substitute in case of illness or absence from town, the teachers and children turned the public school classrooms into worship centers and classrooms for Church school.

The women held a bake sale to earn \$150 — and collected trading stamps to buy coffee urns, so they could establish a coffee hour. Coffee is served at the back of the gymnasium-church after the service, and this hour is one of the most effective areas of evangelism at St. Michael's.

In November each woman of St. Michael's was given one dollar with which to buy materials to start her "talent project." Whether it was through cooking, sewing, knitting, baby-sitting, or other use of talents, by mid-January approximately 100 women had raised \$1,700 through their talents. Using only the original "talent dollars," which were returned to auxiliary funds, material was purchased for choir robes and by Palm Sunday adept lay seamstresses had 12 robes ready for service.

The men of the church also have duties and responsibilities. Chairs are set up by

*Continued on page 25*

The Easter altar — with basket ball hoop in evidence.



Coffee is served after the service; women collected trading stamps to buy urns.





## The Religion of Candidates

We think that the religion of a candidate for public office is a matter of profound significance and interest to all voters. We intend to learn what we can about the religious views and lives of the men nominated for the presidency next year, and it is quite possible that the way we vote may be influenced by what we learn.

Currently, there is considerable controversy in some circles about whether a Roman Catholic should be elected President of the United States.

We think that this is a fair question, and one which demands fair answers.

First of all, the question is a legal one, and here is the answer clear and simple. The Constitution of the United States provides that "no religious test shall ever be required as a qualification to any office or public trust." The legal right of Roman Catholic, Jew, Atheist, or Episcopalian to seek and hold public office under the United States is clear.

Equally clear is the elector's right to consider religion in deciding how to vote.

One announced candidate, Br. Tomlinson of the Church of God, is running for President on the platform of religious belief — he is convinced that God wants him to be President. We oppose Br. Tomlinson's election on religious grounds — on the grounds that we very much doubt that God wants him to be President. You can only deal with this candidacy on religious grounds — there are no others.

### Atheist for President?

We would find it very difficult indeed to support the candidacy of an atheist or agnostic. Even if we believed that he sincerely espoused humanitarian ideals which led him to close agreement with our practical positions on major issues, we would, as Christians, doubt the durability of the integrity and wisdom of the unbelieving individual — no matter how well-intentioned he might be. Without God's guidance, our Bible and our Prayer Book make perfectly clear, all men are helpless. Yes, we would find it hard to vote for an unbeliever for President — unless the only alternative was a professed Christian whom we knew to be a hypocrite.

In the present world situation, we would find it hard to vote for a Quaker or a member of Jehovah's Witnesses, or any other sect which binds its members to non-involvement in war. And the same would hold for any other person whose individual religious convictions would make it impossible for him to serve as commander-in-chief of our armed forces if war should come.

We would want, before voting for a Christian

Scientist, substantial commitments that he would not wreck the Public Health Service, medical services to the armed forces, and other federal medical activities. Maybe we couldn't vote for any Christian Scientist because, if we got the assurances we wanted on these scores, we would begin to suspect the conscientiousness of the candidate's support of his Church.

There are a host of religious splinter groups from which we would hope the next President would not come. And we reserve our electoral right to vote against candidates from such groups on the grounds that the tenets of these groups are in conflict with policies a President should support.

What about Roman Catholics? The bitterly anti-clerical organization, Protestants and Other Americans United for the Separation of Church and State, has demanded that all Roman Catholic candidates answer a loaded questionnaire on a variety of subjects relating to public education and Church-State cooperation.

POAU is entitled to its views. But we happen to think that there are vastly more important religious issues involved in the choice of a President than his views on such matters as bus rides for parochial school students. Neither do we share POAU's fears that the Roman Octopus lies waiting for the magic moment when, having won 51% of the population to its allegiance, it will begin a persecution of Protestants similar to that in Franco Spain.

### A Questionnaire

If we were going to develop a questionnaire for submission to candidates (which at the moment we don't plan to do) it would be entirely different from that put out by POAU and it would be sent to all candidates, not merely to Roman Catholics. We think it might include the following questions:

- (1) What is your religious affiliation, if any?
- (2) Do you believe in a personal God?
- (3) Do you follow Jesus Christ as Lord and Saviour?
- (4) Do you worship God in His Church every week?
- (5) Has your religion ever interfered with your conduct of your business or political life? If so, please explain how it interfered. If not, please explain where you keep your religion when you're working.
- (6) Do you think you are wise enough, strong enough, brave enough and good enough to be President? If not, where and how do you expect to find the help you need?

This would be a pretty good start, we think. And if anyone thinks it is a questionnaire that would exclude, say, the pious Jew, we can only say that question 3 is only one. We know lots of wise and pious Jews we would vote for instead of a good many stupid or impious Christians. Yet we think the acknowledgment of Jesus Christ as Lord and Saviour is a plus for President, and if other points were in substantially equal balance, it could be a determinant of our vote.

Now, there is nothing in this questionnaire which would exclude a good Roman Catholic. And we don't think a good Roman Catholic should be excluded.

The history of Roman Catholicism as a political force does not indicate that it crushes out national



interests. The history of Roman Catholicism as a religion is that it nurtures its share of great saints.

These facts being true, it could well be that the Roman Catholic Church may yet give America a President and a good one.

It ill-behooves Episcopalians, whose brother Churchmen have had the Presidency so often, to speak against the right of any reputable religious person to hold the Presidency because he espouses the Catholic faith of Christ.

## Summer Breaks Patterns

Summer is a time of disrupted schedules. As the normal pattern of secular life is broken (by vacations, changed work schedules, school closings, etc.), so the parish life is altered.

Sometimes this means changes in the schedule of services on Sundays and holy days. Often it means either the closing or the drastic modification of the Church school.

Summer may bring new voices to the pulpit of your parish Church. And summer, for millions of Americans, means travel far from home for extended periods of time.

If we make the right use of it, summer disruption of our Church schedule and habits may be a thoroughly good thing.

Almost every Churchman falls into certain patterns of Church attendance. His own preferences, or his family's schedule, or some special circumstance in life usually dictates that he attend Church at one particular hour each Sunday. He may be an early service man, or a family eucharist man, or a late service regular.

In any service of the Church, the sincere worshiper finds, of course, a vital and meaningful relationship with God in the fellowship of the Church.

God is present in the swiftly-paced early service, bare of music, either sermonless or with only brief instruction. God is equally present in the restless, noisy gathering of children and parents which is the usual family communion. And in the stately hymns and sedate ritual of the "high" service at 11 a.m., God is present.

But if God is equally present, the parish is not equally present in all services. The regular worshiper at one service is cut off, in some degree, from the human fellowship which our Lord intended the parish to be. Often people discover only after months or years that they are members of the same parish.

If your summer schedule is being disrupted (either in the home or in the parish), we suggest a little service-hopping. If you have been one of a scattered handful of devout souls thinly spread throughout the church at 8 a.m. every Sunday, why not sleep late next Sunday and see how the other half worships? Perhaps you need a real sermon — the writers of the Prayer Book thought you needed one every week!

Maybe you will find that you like the music, and that liking may become an aid to a loving faith.

Or are you a family-Eucharist or late-service regular? We suggest that these summer mornings are most beautiful if taken early. Maybe you need a rest from the energetic worship of choir and massed congregation. Perhaps, for you, that quiet, stripped, simple early service would offer an aid to the full worship life.

If nothing else, the service-hopping that summer's disruption makes easy should remind you of the oneness of the parish — of the truth that all worshipers at every service share with each other, with the whole Church, with the saints in heaven: the truth of the glorious praise of God and the thanksgiving at the living presence of God.

If service-hopping within the parish is a good thing, we believe the kind of church-hopping which travel requires is also a good thing. We yield to no one in our enthusiasm for a real love and loyalty for one's parish. But we need to find out in life as well as in theory that the Church is one through all her range and variety.

One of the finest things about the forced choice of a parish church which travel brings is that it should, sooner or later, bring you into contact with parishes whose Churchmanship is very different from that of your home parish.

You will discover that such contact is seldom fatal — whether you are an Anglo-Catholic suddenly thrown among Evangelicals, or a good Low Churchman suddenly exposed to plainsong and incense.

You may be surprised to discover that people whose worship customs are quite alien to yours do not carry pitchforks or have horns sprouting from their foreheads.

And you will have one deeply satisfying experience — wherever you go within the Church you will find the glorious worship of the Book of Common Prayer, the common, unifying, ennobling rite which is every Episcopalian's heritage.

Summer, with its disruptions and changes of patterns of life, can be a wonderfully invigorating influence on your worship life.

It can be — that is — unless you fall for the devil's lie that good weather excuses one from giving thanks to the Maker of good weather, and that opportunities for exercise of the body excuse one from exercises of the soul.

We have heard Churchmen speak of the need for "vacation from Church" as if Church was a work to be put down at will. Worship is not like work from which we need rest. It is more like eating. Our health can no more stand a "vacation" from Church worship than we can stand a "vacation" from eating.

The "bounden duty and service" of a Churchman (and the great opportunity of Churchmen in the free world) is to worship God in His Church every Sunday. There are no exclusions for summer.

But, as we said above, summer does offer some special opportunities to get out of ruts and rigid patterns in worship, to see the Church more broadly, and find new joy in the worship of God.



### As Edinburgh Went, So Might Have Gone the World

by the Rev. THOMAS VEITCH

The Representative Church Council of the Scottish Episcopal Church has now been in existence for 82 years. Members include all the clergy, a lay representative from each congregation, and certain officials. The Council is concerned with the financial running of the Church.

The Council meets in a different city each year, and this year it met in Inverness, the capital of the Highlands. There was a record attendance at the meetings, though there were rumors that some members were squeezing in a bit of fishing in the Highland burns and lochs as well as attending to business.

Routine business went through briskly and happily, but there were highlights. On the opening day of the meetings of the Episcopal Church Council in Inverness, there was a great debate in Edinburgh at the General Assembly of the Church of Scotland, the Presbyterian Established Church, on the Inter-Church Relationship Committee's Report, otherwise known as the "Bishops' Report." From this report it was envisaged that if union could be agreed upon by the Episcopalian and Presbyterian Churches, then the Presbyterians would accept a form of episcopacy known as "Bishops in Presbytery." The report had been the result of several years' toil by a committee consisting of Anglicans and Presbyterians. Many Presbyterians felt that their representatives had been drawn too much from the university divinity professors and that ordinary ministers and laymen had not been sufficiently represented. Last year's General Assembly had sent the report to the presbyteries for consideration, and the reports from the presbyteries made it clear that the proposals were far from acceptable [L.C., June 7].

The importance of Scotland in this whole matter of Church union is very great, for by action here, in this ancient ecclesiastical storm center, unity between Episcopalians and Presbyterians all over the world might well be achieved.

The Inter-Church Relations Committee of the General Assembly, aware of the feeling of the presbyteries, brought before the Assembly a resolution which acknowledged that the report was unacceptable "in its present form." But a counter-motion was introduced which said baldly that the report was unacceptable, the words "in its present form" being omitted. After a three-hour debate the counter-motion was carried by 300 votes to 266, and Dr. A. C. Craig, the convenor of the committee, who had worked hard for Church union over the past years, resigned. He declared that the decision

meant a reversal of the Church's policy of the past 10 years and a retreat into "spiky Presbyterianism."

It is the custom for two delegates from the Episcopal Church to visit the General Assembly to convey to its members the greetings of our Church, and the Church of Scotland in similarly kindly spirit always delegates two of its people to attend the Council. On the day after the great debate in the Assembly with its firm rejection of episcopacy it fell to the Council to receive the delegates from the Assembly. It was rather a tense moment when the Bishop of Moray escorted the Presbyterian delegates, the Rev. Professor A. M. Hunter, of the Chair of Biblical Criticism in Aberdeen University and Master of Christ's College, and Sir Hugh Turnbull, into the Hall.

The Primus, Dr. Hannay, Bishop of Argyll and the Isles, welcomed the delegates. He said that the decision of the previous day had shown that the Churches were not so close together as many had hoped, yet such interchange of visits were worth while even as a matter of good manners and courtesy. He said we must not sit down miserably under the decision, but begin all over again to work for unity, and go on praying tirelessly for it.

Dr. Hunter after conveying the fraternal greetings of the Assembly to the Council said that the decision might well have been a wise one. A premature move toward unity might have caused further splits in both the Episcopalian and Presbyterian Churches and done more harm than good. There were many questions upon which people were not clear, and much further threshing out of problems would be worth while. But, he went on, most of us feel that this is not the end — we must go on talking to each other, and go on working for unity, and not resist the leading of the Holy Spirit and capitulate to un-Christian despair.

A second important occasion came upon the presentation by Dr. Balfour-Melville, chairman of the Social Service Board, of a memorandum prepared by the Moral Welfare Advisory Committee of the Board, on the subject of artificial insemination by a donor. The memorandum agreed that A.I.H. does not raise the moral problems involved in A.I.D., but is, rather, a purely personal matter between husband and wife.

Of A.I.D. it was said, "We are of opinion that in a Christian society the practice of A.I.D. is adulterous and should be regarded in law as such. A child procreated by A.I.D. should be regarded as illegitimate. Such a child, not being the lawfully begotten son of the husband, should not be in a position to inherit or succeed to titles or to have the benefits of a lawful child in succeeding to his parents' estate under the law of Scotland." Eminent legal and medical figures had been consulted in the preparation of the report.

### In the Bamboo Garden

Church World Service — through funds contributed by American Churches — opened a \$30,000 Christian community center in May at Chuk Yuen in Kowloon one of the most overcrowded refugee areas of refugee-jammed Hong Kong. The center will aid the suffering and underprivileged.

Features of the new center are a kindergarten, a tuberculosis-treatment clinic, milk bar for children, and quarters for adult literacy classes.

Located in the Bamboo Garden refugee resettlement area, the center adjoins a CWS refugee cottage project in which 127 new stone buildings have already given shelter to more than 200 families. An additional 50 similar cottages are under construction.

## EGYPT

### An Underlying Nervousness

by the London Church Times

The Archbishop in Jerusalem (the Most Rev. A. Campbell MacInnes) has arrived in England after a nine-days' tour of Egypt — the first prelate to enter President Nasser's domain since the Suez mili-

*Continued on page 25*



"Their sound is gone out unto the ends of the earth." The resounding notes of St. John the Divine's new bell ring out over Tumon Bay from the mission church on the island of Guam off the shores of the Pacific Ocean. The bell, a gift of the Marianas' Section United States Coast Guard, was cast in 1957, the same year the church was formed on Guam. In his dedicatory message, the Rev. Canon Richard Baker, priest-in-charge on Guam, said that the bell originally had been designed as a buoy to guide ships to harbor. "Today its voice rings throughout the island, a guide to all who seek a peaceful haven."



## Building Program Financing

*Continued from page 11*

steps in giving are explained this way:

"The first . . . is: *Why should I give at all?*  
"We all do give, much or little, but many of us never get down to the basic question of why we do it. Indeed, our motivations are really the most important part of it. There is little value to us in giving because pressure is put on us by a well-trained canvasser, or because we know the Joneses gave, or because it is the decent thing to do. This kind of giving doesn't change us, no matter how much it may benefit the objects of our giving.

"Why should we give at all — to anything? Why shouldn't we keep our money for ourselves? There is only one ultimate reason, when all the superficial ones are stripped away. We should devote part of our money to God and other men because in fact it isn't our money at all — it is God's, and we are His agents in the handling of it. To put it in Biblical language, we are His stewards, and the only ultimate happiness for a steward is in the joyous carrying out of his master's orders.

"This has to be settled in our own minds and lives first of all. We give because we must if we are to live *fully*. It is a requirement built into our very nature by Him Who made us and Who owns all that we hold.

"Anyone who does not believe this will have only secondary reasons for giving. All that is left to him is to go on giving for his

lesser reasons and getting what small satisfaction he can out of that.

"The man who believes that he is God's agent comes then to a second question: *How much do I set aside for God and my fellow-man?*

"The general answer is 10%, but the individual answer is found only by prayer — good, hard prayer. If 10% is too much, God knows it. If it is not enough, He knows that, too. The only answer worth anything to you is the one you work out honestly with God in prayer.

"God, it must be said, certainly will not settle with any man for only a part of his money, or a part of his time or interest or ability. He demands the entire man, all that he is and all that he has. Let none of us think that setting aside part of his income means that the rest may be used according to his own selfish will. Perhaps the reason we try to make rules about our religion is because we think that if we keep the rules we are then free to do as we please. This is foreign to the meaning of Christianity. One hundred per cent of our money, not 10% or any other fraction, is God's and must be used as He wants it used.

"Nevertheless, some definite proportion of the money we handle must be devoted to God's Church and to those agencies through which the physical needs of His people are cared for. The question is, 'How much of my income does God want me to put into this area?' Only you can know the answer.

"Having worked it out in prayer each man comes finally to the third question: *To what, to whom, shall I allocate this money?*

"Whether it be a hundred dollars or a mil-

lion, he takes on the responsibility for the serious, intelligent distribution of this amount of God's money. He, or he and his family, decide how much of it goes to his parish (in this case, the building fund), how much to the Church's national and overseas program, how much to the secular agencies that are working for the improvement of man's physical situation, how much to charities. . . . He finds a new quality, a new gladness in the use of money."<sup>‡</sup>

The building program will be on a solid financial basis if these three questions are answered honestly and in a spirit of humility by each member of the congregation. Certain members of the congregation may not be aware of the necessity of answering these questions. Each person must provide his own answers, but someone else can help him to recognize the importance of examining his giving.

The capital funds campaign can be effective in helping each person to examine his giving. The campaign should not, however, be expected to perform a miracle. Stewardship and Christian giving must be well known and practiced in the congregation before you can expect the capital funds campaign and, for that matter, the building program to be successful. The Every Member Canvass can be very effective in preparing the way for a capital funds campaign. For example, a

<sup>‡</sup>The Joe Doakes Foundation (New York: The Presiding Bishop's Committee on Laymen's Work), p. 5.

## "TAKE THOU AUTHORITY TO EXECUTE THE OFFICE OF A DEACON IN THE CHURCH OF GOD . . ."

These solemn words will be pronounced many times during the coming weeks as bishops of our Church ordain well over three hundred men to the first order of the ministry.

Ordination is the climax of three years of specialized training by which our seminaries have prepared these men for the great responsibilities of their calling.

The training of church leadership is everyone's concern.

### DIRECTORY

Berkeley Divinity School, New Haven, Conn.

Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio

Church Divinity School of the Pacific, Berkeley, Calif.

Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Pa.

Episcopal Theological School, Cambridge, Mass.

Episcopal Theological Seminary of the Southwest, Austin, Texas

The General Theological Seminary, New York City

Nashotah House, Nashotah, Wis.

Protestant Episcopal Theological Seminary, Alexandria, Va.

School of Theology of the University of the South, Sewanee, Tenn.

Seabury-Western Theological Seminary, Evanston, Ill.



## "MONEYMAKERS"

Organizations interested in raising funds for various Church projects are invited to get in touch with the advertisers in these columns who offer some interesting plans.

# YOUR OWN CHURCH... ON FULL COLOR CHRISTMAS CARDS

**Gain dignified publicity, while raising money—**



Made from your color slide—or from color pictures taken by our staff photographers. Beautiful and truly dignified Christmas cards can now be made of *your own Church* (any view you desire).

Hundreds of church organizations are now earning money by offering truly individualized cards to the entire congregation. Cards attractively boxed—complete with proven selling aids, at no extra cost. Compare the unique photographic color cards and see WHY *your* Congregation will want truly spiritual full color cards they'll be proud to send. Write TODAY for FREE samples.

Dept. LC-9

**CUSTOM STUDIOS** 206 East 44th Street, New York 17, N.Y.

## RAISE FUNDS FOR YOUR GROUP

Liberal commissions paid to Church organizations for taking subscriptions to THE LIVING CHURCH

**Write:**

**Circulation Manager**

**THE LIVING CHURCH**

**407 E. Michigan St.**

**Milwaukee 2, Wisconsin**

## DOES YOUR CHURCH NEED...

**\$100? \$300? \$1,000?**

Then why not take advantage of the new and unique program which has proved so successful among Service, Civic and Fraternal Organizations in all sections of the country?

Curtis, Carter and Cross offer a dignified, ethical money-raising plan which is specifically designed for use by community groups. This plan has been endorsed by many leading personalities in public life.

Club groups or even an entire Parish may participate in this activity since the product involved sells for just \$2.00 — yet it yields a very substantial profit — up to \$1.12 per unit! The secret of its success can be summed up in four simple words:

**"It Fills A Need"**

No investment is required! — Why not write now for all details? Just fill in the convenient form and mail today. You'll be glad you did.

Church \_\_\_\_\_  
Organization \_\_\_\_\_  
Your Name \_\_\_\_\_ Title \_\_\_\_\_  
Street \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_  
(PLEASE PRINT)

**CURTIS, CARTER & CROSS**  
Box 171, Settler's Building,  
Union, Union County, New Jersey

## Raise Funds Help the Handicapped Keep Your Community Clean

You can accomplish all this by having your organization sell the famous litter-bag at 100% profit.

For Details Write:

**DETROIT LEAGUE FOR THE HANDICAPPED, INC.**

1401 Ash Street  
Detroit 8, Michigan

THIS BOX MAKES  
**MONEY**  
FOR YOU—  
YOUR CHURCH

**NEW EVANS LUXURY CHRISTMAS CARDS SELL ON SIGHT**

Handsome kit, beautiful cards, on approval. FREE, for you—32 sample cards—new gifts catalog—money making guide—fund raising plans. Write: NEW ENGLAND ART PUBLISHERS, N. Abington 620A, Mass.

**MONEY FOR YOUR TREASURY OVER 1,500,000 SUNFLOWER DISH CLOTHS**

were sold in 1958 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization. Sample FREE to Officials

**SANGAMON-MILLS**

Established 1915

Cohoes, N. Y.

**THE LIVING CHURCH — \$8.50 a Year**

thorough, well planned Canvass will help to develop an understanding of stewardship and will encourage the subsequent response of giving.

The capital funds campaign is the most commonly used method of obtaining funds for church building projects. There are, of course, other means of obtaining the capital funds. In some cases, a mortgage loan may be obtained and financed from increased receipts in the annual support provided by the Every Member Canvass. This method has the disadvantage that the interest charges may easily equal half the amount of construction costs. Increased giving to the annual Canvass for a number of years before construction is another possibility for securing capital funds.

The capital funds campaign, often called the building fund campaign, obtains separate pledges for the capital needs. Special envelopes are provided for payment of the pledges, usually on a weekly basis. Such campaigns are run in advance of building and often after some preliminary plans have been prepared. A pledge period of three years is common, although a period of two years is fairly frequent, too.

Who should conduct the capital funds campaign, which is a very important part of the building program? One of the duties listed for the finance committee after careful study and planning, to direct the fund raising campaign. The finance committee has two general approaches to this problem. One approach involves gathering as much helpful material as possible and then conducting the campaign with personnel from the congregation. The other approach is to secure professional assistance to supervise and direct the campaign.

When conducted by people who are working in an intelligent, organized manner and a dedicated, zealous spirit, either method will produce many favorable results.

The results of a successful campaign are:

- (1) The needed money will be obtained.
- (2) The entire congregation will have a fuller understanding of stewardship.
- (3) Giving at other times will increase.
- (4) There will be a revitalized interest in the work of the Church.
- (5) The missionary outreach of the congregation will be extended, thus bringing new people into the Church.
- (6) There will be a greater understanding of the whole Church and the spiritual value it represents.
- (7) There will be the satisfaction of a job well done.

Both methods of capital fund raising have been used successfully. Many congregations do have men and women with the time and abilities to carry out successful capital funds campaigns. The cost of professional assistance is saved by the congregation conducting its own campaign.

The Living Church



This cost, however, may be more than compensated for by the results obtained from professional assistance. The professional director is usually able to increase the goal which the congregation sets as its objective and enable the members to produce more money than local leaders could secure alone. Sometimes a professional director tends to alienate the people of the congregation, but this feeling should not develop if a respected, reputable firm is carefully chosen.

With a locally led campaign there is greater danger that the campaign may be conducted too soon. Results of the campaign will be disappointing unless the need for funds has been recognized and closely felt by the rector and a large portion of the laity. The need for additional facilities and construction funds is usually definite and evident by the time professional assistance is requested.

The finance committee, or whatever group is responsible, should decide on the method of conducting the building fund campaign according to the factors involved in the particular situation. For some congregations a campaign conducted by a professional firm would be the wiser choice, while others may find a locally conducted campaign more satisfactory. Discussion of the seven successful campaign results listed above is one means of deciding on the method to use. For your particular situation, which method is more likely to produce effectively the desired results?

If you plan to conduct your own campaign without help, you will be concerned with many important considerations. You should explain to all members of the congregation, in advance of the canvass call, the need for new construction and the proposed way to satisfy that need. You should have a completely accurate and up-to-date list of the church's members and make absolutely certain that every family is canvassed. In order that these calls may be made properly, it is necessary to provide detailed training for the canvassers.

You should set up your campaign well in advance and adopt a rigid time schedule for all the events. You must be prepared to insist effectively on compliance with the schedule. Someone must be ready with the forms for adequate recording of pledges and their payment and for entering totals pledged so the committee may know what income to expect in the period of payments. Don't plan to tell people what to give in making their pledges; each person should make his own decision.

The timing of your campaign is important. It is usually impractical to conduct any campaign in December. In active parishes the end of Lent is a poor time. In city parishes a campaign would not be put on during the summer, although this would be the best time in many resort areas. Many professional firms will decline to conduct both a capital funds

campaign and the regular Every Member Canvass at the same time, realizing that when two things are attempted one is bound to suffer, although this is not to exclude the possibility, mentioned above, of running the regular Every Member Canvass for extra money to apply to capital needs. If a capital funds campaign is to be conducted in the fall, it is well to remove it from the usual Every Member Canvass period by several weeks.

The stage of the building program at which the campaign should be held is another important aspect of timing. The campaign should be conducted before any final plans have been prepared to prevent reduced pledges resulting from objections to specific features of the proposed building. The best time seems to be after the architect has prepared some preliminary plans. At that stage the congregation will be informed of the tentative proposal for meeting the needs of the church. At the same time, the preliminary plans are flexible and can be easily altered. Thus, the congregation will be stimulated by knowing the general approach to the building program and will not be confused, or even alienated, by the presentation of too many specific details. It should be noted, however, that some congregations have felt it advisable to conduct the capital funds campaign on the basis of the church's needs, before preparation of preliminary plans.


A pledge period of three years is common, especially where the community is stable and there is relatively little turnover in the population. A period of two years may be advisable if an additional building program is anticipated in the near future or where the community is constantly growing or changing.

If a congregation plans to conduct its own campaign it will want to make use of the methods and techniques of capital fund raising which have been developed and which operate from a stewardship basis. Where can you find information about these methods and techniques? First of all, try your diocesan office; make use of the experience of other churches within your diocese or missionary district. Your diocesan office may be able to supply all the advice, material, and, in some cases, personal consultation that you need. The Council Promotion Department has collected certain material on fund raising and will gladly provide this information upon request to Mr. John W. Reinhardt, Director, 281 Fourth Avenue, New York 10, N. Y.

## ANGLICAN CYCLE OF PRAYER

### June

14. Kwei-Hsiang (Kwangsi-Hunan)
15. Kyoto, Japan
16. Kyushu, Japan
17. Lagos, West Africa
18. Lahore, Pakistan and India
19. Lebombo, South Africa
20. Leicester, England



DECORATING  
LIGHTING  
STAINED GLASS  
WOOD  
METAL

**RAMBUSCH**  
40 W. 13th ST., NEW YORK 11, N. Y.

*Carillons*  
**DIRECT FROM HOLLAND**



Bell-founders since 1660

**PETIT & FRITSEN**  
AARLE — RIXTEL, HOLLAND

Church Bells  
Chimes • Tuned Handbells  
Electric Bellringers

U.S.A. Branch: Fritsen Brothers  
605 Waukegan Road, Deerfield, Ill.





## MEMORIAL WINDOWS

## HENRY HUNT STUDIOS

1756 W. CARSON ST.  
PITTSBURGH 19, PA.

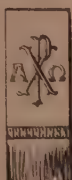
3d Generation of Craftsmen  
in Stained & Leaded Glass

## Select from 150 NEW Exclusive Embroidery DESIGNS

for custom-made

## ALTAR and CLERGY VESTMENTS

featuring our own process  
of gold outlining which uses a  
traditional non-tarnishable gold  
thread to achieve natural  
beauty equaled only by hand  
craftsmanship.



Write Now for  
NEW EMBROIDERY  
DESIGN  
Color CATALOG



Complete Custom-made CHOIR VEST-  
MENT Service

Send for Catalogs on: ☐ Paraments  
☐ Clergy Vestments ☐ Choir Vestments

J. THEODORE CUTHBERTSON, INC.  
2013 Sansom St. 1-691 Phila 3, Pa.

## Used and New THEOLOGICAL BOOKS

by all British Publishers at about half USA  
prices. Books from 29 cts. Current lists free.  
Posted for one year for dollar bill. Also

## CHALICES, PYXES, CIBORIA

in sterling silver, substantial weight, at about  
half USA prices. Duty free to churches. List free.

## PAX HOUSE

(LATE IAN MICHELL)

29 LOWER BROOK ST. IPSWICH, ENGLAND

## ST. JAMES LESSONS

CONTENTS: Based on the Prayer Book.  
METHOD: Workbook, 33 lessons, handwork.  
Nine courses.

OBJECTIVE: To teach understanding and prac-  
tice of the Episcopal faith.

PRICES: Pupils' work books, each ...\$1.10  
Teachers' manuals I, II, III, each .50  
Teachers' manuals IV to IX, each .75

No samples or books on approval.  
Payment with orders.



ST. JAMES LESSONS

P. O. Box 221

Larchmont, N. Y.

## SEABURY SERIES

Continued from page 15

later discussion by teachers in a training session. As the teachers gain experience in using the Seabury materials and the teachers' manuals they have become enthusiastic about them. The teachers also have come to know their pupils well and have helped parents to understand behavior patterns. More and more parents now see something in the Church school which they never saw before and never experienced themselves.

Now that the teachers are relieved of the burden of supplying content, they are increasingly able to introduce it appropriately in class as the needs arise. As the teachers become frankly aware of the fact that they are learning with their pupils, an unselfconscious rapport based on mutual learning is established.

Originally the class sessions were only a half hour long. This was obviously too short a time, and after study of the problem, the period has been stretched to 45 minutes.

At 5:00 the church bell rings for Evening Prayer and the whole group goes to the chapel of the parish church. A student lights the candles. The Prayer Book service is used. This year the regular lessons from the lectionary are read to acquaint the children with the tables at the beginning of the Prayer Book and to help them participate in the Church's daily reading of the Bible. When the classes were begun special lessons were chosen — the first lesson to complement the skits and the second lesson to tell the Gospel story through in a year. The canticles are said, though a hymn is often sung, and the service ends with the grace after the third collect. Then the rector or the vicar gives a short talk, usually tying in the experiences of the session with the Bible. The story of a saint may be told if a feast day is near.

After this special prayers are said. The children write any intentions they may have on slips of paper before the service. It is wonderful to hear the variety of topics and purposes brought up thus presented before the throne of God, and the sincerity, and sometimes the humor, with which they are mentioned. The service ends with appropriate prayers (sometimes extemporaneously) and the benediction. The pupils reverently leave to go back to the parish house for refreshments, or sometimes (about once a month) for supper put on by a group of women of the parish, many of them parents. The suppers (originally held each week) are an important part of the Church school experience. Each student contributes 25c toward the cost and, while the suppers are excellent, careful ordering and contributions from local grocers keep the cost so low that the quarter per student almost pays for the meal. Pupils take turns waiting on tables. Each must have

clean hands before grace may be said. During supper there are table games and discussions and the teachers have a chance to observe their students at table. There may be songs or active games until 6:15 when each student is given a Bible-centered comic paper to take home.

A few other details: Attendance records are kept, the results posted on chart, and awards given periodically. However, to be given attendance credit it is necessary that the student attend both church and Church school. It is emphasized that the worship of God is the center of our lives and the aim of our studies, and that Church school is not accomplishing its aim if the pupils do not become eager to go to church to worship the Lord on His day. While attendance at both church and school are remarkably high there are lapses, but these may be made up by going to a mid-week service.

Youngsters have gradually become used to the experience of mid-week worship, the fact that the church is always open and the joy of making an extra sacrifice for God. Also some of the same songs are sung at supper that will be sung at summer youth conferences so that there is a unity of experience between the parish church and its life and the life of the Church camp or conference center.

It is not suggested that this pattern be used in any other parish. It is suggested that parishes which have held back from using the Seabury Series forge ahead.

The full program recommended by the National Council is highly desirable and the Series will undoubtedly work better when used that way. But something better than nothing, and it should be remembered that the Seabury Series is really a technique rather than a curriculum and that herein lies its great strength. It is teaching for "now," in the spirit of the love of Christ, rather than for some uncertain "later on."

It must have its rules, but let not faint and hold back because they feel the whole law to be too much of a burden. Take heart rather from the experience of one parish and take as much of the whole as you can with faith and imagination, adding to it from time to time as opportunity presents itself.

With faith and imagination and love, wonders can be accomplished; without them, even the whole program of Seabury will come to nothing.

The Church's plan for education toward God is no longer characterized by rote-learning, important as this may be, nor by strict adherence to the letter of the law, important as the law no doubt is, rather it is characterized by the free blowing of the Holy Spirit and, "the Spirit giveth life."

After more than two years of use, the Seabury Series is still going strong, and the Church school at Trinity Parish has more than doubled in size.



## LAY EVANGELISM

Continued from page 17

the school custodian. But the men set up the altar, they distribute Prayer Books and Hymnals, place the altar appointments, and pass out kneeling pads. Men, too, are responsible for a booming young people's program. A former high school coach took over the training of a basketball team this winter and now is on hand for a baseball team.

The transforming of a school gym into a center of church worship on a Sunday morning is a sight to behold. Most of the equipment has to be carried into the school building. All Church school equipment must be stored and packed during the week and taken to the classrooms each Sunday in foot-lockers atop a dolly. The altar guild has its sacristy in a doorway beside the stage. Because there are not enough kneeling pads, many members bring their own — a badge of their membership, as one newcomer to the church remarked.

On January 1st St. Michael's became self-supporting, and started plans for its own building, which it is hoped will be completed by Easter of 1960. Five acres of land, complete with rectory, have been secured, and the proposed building program calls for a church to accommodate between 300 to 350 persons plus an education wing at a cost of \$300,000. Plans are being carried along, with members entering enthusiastically into each phase of obtaining a home of our own." Eight committees, including some 48 people, are reading books on Church architecture, visiting churches in Cedar Rapids and in other cities, and planning even such minute details as where the lawn mower will be stored.

At present there are over 150 families, over 400 baptized persons, and about 250 communicants. Thirty-three of the communicants were confirmed on December 8, and a class of 20 is now in session. This has all taken place since September, 1958. How and why? Because of lay evangelism. Because the members of St. Michael's brought their friends to church. Because they have told others about the fellowship of worship and are working together for the glory of God. Because they have joined into the prayer life of Christian fellowship — even in a gymnasium.

The women have called on newcomers, welcoming them to the church. The men have talked about their church while at their work. And St. Michael's has been the topic of conversation at social gatherings, bridge clubs, on the golf course. People have seen the enthusiasm of the congregation and responded to it.

On May 12, St. Michael's was given a seat and voice at diocesan convention. Parish status is in the foreseeable future. The laity of St. Michael's congregation have gone forth to be God's servants.

## INTERNATIONAL

Continued from page 20

tary operation. He walked about freely and found no hostility.

In an interview with a *Church Times* representative, the archbishop said that when he arrived in Egypt he was met by a deputation from the Church; by Mr. Colin Crowe, who is in charge of the British Mission there; and by an official of the Egyptian Ministry of Information. He said:

"I think it can be said that I was given VIP treatment, for when I wrote my name in the President's Book, the fact was published in the newspapers.

"Of course, my visit was concerned with Church affairs. I was not surprised that they are in such good order. I saw it everywhere I went. On Whitsunday I preached to 200 in the cathedral in Cairo, and in the evening 66 confirmation candidates were presented — the fruit of much useful work since the time of Suez. The whole service was conducted in Arabic and I gave a translation in English. There were several Americans and Palestinian refugees among the candidates, and I also baptized two Jewish families. This confirmation must be considered very satisfactory, considering that we have fewer than a thousand Anglicans in the country."

While Archdeacon Shamas [the Ven. Adeeb Shamas] and his Egyptian staff have obviously acquitted themselves worthily during the past two and a half years, since the last bishop (the Rt. Rev. T. F. Johnston) left the country, the archbishop is full of praise and gratitude to the retired Egyptian government official — a Copt — who was appointed sequester for all Anglican properties by President Nasser's administration. "The fabrics of our churches and buildings have been well maintained," the archbishop said. During his visit preliminary talks about de-sequestration were held.

The Church has asked the archbishop to explore the possibility of finding some English nursing sisters for hospital work in Egypt. The appointment of an English chaplain would also be welcomed, but here the archbishop will not act hastily. He is sure that no obstacles would be put in his path by the government, but the English community is minute.

On the day before the archbishop's arrival the new Coptic Patriarch had been enthroned:

"I went to see him and was most impressed. He was formerly a hermit and still wears his hermit's scarf over his patriarchal head-dress. I was told that he is a real man of prayer."

Another visit was to the head of the big Moslem University:

"I was received hospitably, and we had a long talk on the importance of creating understanding and close coöperation between religions which are faced with atheism. Details of our conversation appeared in the newspapers."

The archbishop found old friends every-

UNBELIEVABLE... BUT TRUE!

\$2,000,000 purchase Direct from I.B.M. saves you Hundreds of dollars

FACTORY RECONDITIONED

IBM

ELECTRIC TYPEWRITERS

over 1,000,000 used in home & office

SALE PRICE

\$109.95

F.O.B. N. Y.

New Machine Price Approx. \$480

Our famous 8 point process

- Machine completely stripped down
- Chemically washed and cleaned throughout
- New "CRACKLE" finish
- New platen, power roll, bail rolls, ribbon
- New parts where required
- Typefaces and keys expertly aligned
- Completely rebuilt motors
- Factory-tested for "Letter Perfect" performance by an IBM trained expert

Choice of 12", 16" or 20" carriage, pica or elite type styles. 110 volts AC, DC. Cover and instruction book free. (Specify carriage size, typestyle, AC or DC when ordering).

Service available with I.B.M. 90 days full warranty.

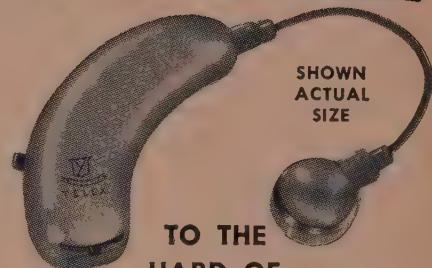
send check, money order or \$10 deposit for C.O.D. Dept. LC-6

V. I. BUSINESS MACHINES

155 E. 44th St., N. Y. 17, N. Y. • OX 7-8262

Send for free catalog of all manual and electric typewriters

FREE



SHOWN ACTUAL SIZE

TO THE HARD OF HEARING

Send for your FREE REPLICA of the powerful New Telex Behind-the-Ear today! Try on this replica in your own home—see how comfortably, and snugly it fits behind your ear.

If you are hard of hearing—or have a friend with poor hearing—clip and mail the coupon today. Your free replica of this new Telex hearing aid will be sent to you by return mail.

TELEX

TELEX, Telex Park, St. Paul 1, Minn. (Dept. 569)

Please send me information and a free replica of this new Telex.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_



## Church Furnishings IN SOLID BRONZE, BRASS, WOOD



- ☐ ALTAR SETS
- ☐ CHALICES
- ☐ CIBORAS
- ☐ CANDELABRA
- ☐ CANDLES
- ☐ LECTERNS
- ☐ COMMUNION SUPPLIES
- ☐ SANCTUARY FURNITURE
- ☐ MEMORIAL PLATES



WE FURNISH EVERYTHING FOR THE CHURCH  
**FREE CATALOG ON REQUEST**

PLEASE INCLUDE NAME OF YOUR CHURCH  
WITH REQUEST FOR CATALOG

**MICHIGAN Church Supply Co.**

122-L So. 2nd Ave., Saginaw, Mich.

## JAMES POWELL & SONS

(Whitefriars) Ltd. Est. 1680

HARROW, MIDDLESEX,  
ENGLAND

## STAINED GLASS

American Representative

FRED L. STUART

110 East 42nd St., New York  
Tel. Oxford 7-0125



## If Your Child Is a Poor Reader

See how The Sound Way To Early Reading can help him to read and spell better in a few weeks. New home-tutoring course *drills* your child in phonics with records and cards. Easy to use. University tests and parents' reports show children gain up to *full year's grade* in reading skill in 6 weeks. Write for free illustrated folder and low price. Bremner-Davis Phonics, Dept. K-63, Wilmette, Ill.

## Clergy and Choir VESTMENTS

ALTAR HANGINGS AND LINENS  
Chasubles - Albs - Amices - Copes

All Embroidery Is Hand Done  
Materials by the Yard — "Kits" for Altar  
Hangings and Eucharistic Vestments

**J. M. HALL, INC.**

14 WEST 40th ST. NEW YORK 18, N. Y.  
Tel. CHickering 4-1070

## MANITOWOC

Means Supreme Artistry  
in Church Furniture

Pews — Fonts — Pulpits — LECTERNS  
Altars — Rails — and all Chancel Furniture  
Full particulars free

The Manitowoc Church Furniture Co.  
Dept. LC

WAUKESHA

WISCONSIN

## VESTMENTS

Cassocks—Surplices—Stoles—Scarves  
Silks—Altar Cloths—Embroideries  
Priest Cloaks—Rabats—Collars

Custom Tailoring for Clergymen

1837 Church Vestment Makers 1959  
Over One Hundred Years

COX SONS & VINING, Inc.

121 EAST 23rd STREET, NEW YORK, N. Y.



Third women's dormitory on ICU campus. Sign reads "Gift of Episcopal Women of U.S.A."

where — he was born in Egypt and his father served before him as a bishop there. When he went to a hospital to take prayers, two old men on the staff came to him afterwards and said:

"How nice of you to come, just as your father did in the old days, and always on a Thursday morning."

But, underlying everything in Egypt, and indeed throughout the Middle East, the archbishop detected a nervousness among Christians about their future. They are in a Moslem world, and the Christian is there on sufferance.

## JAPAN

## Decade Marked

June 14 will mark the end of the first decade since the founding of the International Christian University in Tokyo. The actual history of the university goes back to the turn of the century when several foreign mission groups, along with some Japanese Christians, agreed to combine forces to set up a graduate educational institution.

The university is supported by 14 major Churches in the U.S. and Canada, through the Japan International Christian University Foundation. The Episcopal Church contributes \$23,000 annually. Churchpeople and churches have raised funds for buildings and scholarships [see cut].

The Most Rev. Michael Hinsuke Yashiro, Presiding Bishop of the Nippon Seikokai, serves as a trustee of ICU.

## ENGLAND

## Archbishops' Lawyer

Sir Henry Dashwood, prominent ecclesiastical lawyer, died suddenly in London, England, just after he had boarded a bus at Victoria. He was 80 years of age.

Sir Henry's life was devoted to the legal affairs of the Church of England. He served successive Archbishops of Canterbury, Randall Davidson, Cosmo Gordon Lang, William Temple, and the present archbishop as legal secretary and as principal registrar of the province of Canterbury. He was knighted in 1952.



## VESTMENTS

CLERGY AND CHOIR  
CHURCH HANGINGS  
ORNAMENTS  
MATERIALS

Catalogue on Request

**THE C. E. WARD CO.**  
NEW LONDON, OHIO



## OSBORN

Designers and Makers of the Fine

## CHALICE

Illustrated Book No. LC59C available  
Bronze Memorial Tablets List—LC59D

F. OSBORNE & CO. LTD.

117 GOWER ST. LONDON W.C. 1 ENGLAND

## RELIGIOUS BOOKS OF ALL PUBLISHERS

## Morehouse-Gorham Co.

14 E. 41st St. 29 E. Madison St.  
New York 17, N. Y. Chicago 2, Ill.

Morehouse-Gorham Co. of California  
261 Golden Gate Ave.  
San Francisco 2, Calif.

## TELLERS ORGAN COMPANY

Fine Pipe Organs Created To Your Needs

... since 1906 ...

Since 1906 TELLERS name on a Pipe Organ has been a guarantee of the best in Craftsmanship, Construction, Tone, Design.

Inquiries invited — write

2419 Holland Street, ERIE, PENNSYLVANIA

## LESLIE H. NOBBS

Designs and Estimates for Special Requirements  
Decorations MEMORIALS Furniture

536 MADISON AVE., NEW YORK CITY

The Living Church



## NEWS

Continued from page 8

ce hours. However, his physician advised against the long trip from New York headquarters to the west coast. A small attendance at the Board meeting was attributed, in part, to the many meetings of constituent communions being held in June in other parts of the country. For the first time in several years, the Episcopal Church delegation was below voting strength of four. Present as delegates were the Rev. John Butler, the Rev. Gardiner M. Day, and Peter Day of Milwaukee.

## HOOLS

### Fire at St. John's

A fire at St. John's Military Academy, Lafield, Wis., destroyed a 20-year-old shooting range, which had been used recently only for storage. The blaze, cause of which is unknown, did about \$10,000 worth of damage, which is covered by insurance. The fire did its work on Saturday, May 30, just a week before the close of the semester. School officials have not decided whether to replace the building, a one-story, wooden structure. A new shooting range was built at the school last winter.

## CRAMENTO

### Too Large a Venture

The sale of St. Luke's Medical Center, adjacent to Trinity Cathedral, Sacramento, Calif., has been announced by Bishop Haden of Sacramento. The unfinished center was sold to four contractors for \$400,000. It is expected that on completion the total cost of the project will exceed \$2,400,000. The diocese "found was impractical to operate such a large business venture."

On completion of the building, the contractors said, they will sell a half interest in it to 60 doctors, all of Sacramento, who will operate the center.

Sale of the property was approved April 11, by the board of directors of the diocese.

## UNITY

### Proffer of a Pattern

The need for Christian unity and readiness to participate in efforts to achieve it was stressed in a message issued by 31 leaders of Presbyterian and Reformed churches in the U.S., Europe, Asia, and Africa.

Addressed to "Our Fellow Christians after 400 Years," the message indicated the concern for unity among major churches that has developed since the Reformation.

Signers to the statement pointed out

that they were acting as individuals and not as representatives of their respective Churches.

Among them were Prof. John Baillie of Edinburgh, scholar, theologian, and a president of the World Council of Churches; Dr. Eugene Carson Blake of Philadelphia, stated clerk of the United Presbyterian Church; Pastor Paul Conord, secretary general of the Reformed Church of France; and Dr. James S. Thomson of Montreal, moderator of the United Church of Canada.

The message said:

"We are grateful for a tradition that lets us proffer so useful a design to all the Churches. We are even more grateful for a tradition which bids us offer but not insist, which cautions us against letting matters of order become matters of faith.

"Would that our practice had fulfilled the promise of our tradition, for we must repent our frequent divisiveness. We repent our institutional and provincial pride, for too long Churches within the Reformed family have been unaware of, or neglectful of, each other. . . .

"If separation from Christians with whom we disagree be sin, what shall we call our ignorance of, and unconcern for, Christians of our own family? We who confess the unity of the whole Church in Jesus Christ have no excuse for the turbulence and rancor we have too often loosed in the Church. . . .

"We ourselves are ready to accept all invitations from sister Churches to that comparison of opinion and experience in which Christians submit themselves afresh to the Lord of the Church. . . .

"All that we claim for the Presbyterian and Reformed Churches we would lay on the altar. . . . We offer it all to our fellow Christians for whatever use it may be to the whole Church." [RNS]

## COMMUNICATIONS

### Film Worthily Serves

*Worthily to Serve*, the National Council's new sound and color movie, has been chosen for showing at the 1959 international film festival in Edinburgh, Scotland, beginning on August 23.

Produced by Arthur Mokin in coöperation with the U.S. Department of Defense for National Council, *Worthily to Serve* is the only Church-sponsored film among 22 non-commercial short subjects selected.

Selections to represent the United States at the Edinburgh festival were made by the voluntary Committee on International Non-Theatrical Events in Washington.

With a title taken from the Church's prayer for the armed services, *Worthily to Serve* illustrates the role of chaplains in the life of servicemen in the Army, Navy, and Air Force. It was made on authentic locations. The movie was also honored recently along with another short National Council film and a filmstrip produced for the Church, when the three were chosen for showing at the April 1959

## STAINED GLASS



Prompt answer to your requirements by our American Agent—also regarding our fine embroidery and furnishings:

\*vestments \*frontals \*stoles

\*altar ware

**J. WIPPELL & CO., Ltd.**  
of Exeter, England

American Agent: 15 Prince St., Paterson 7, N. J.

## A Thought for Today

### 22 inspirational TV station breaks

Filmed in the public interest by leading clergymen of the Episcopal Church, these one-minute spot programs are available free of charge to interested stations throughout the nation. In the event these brief but thought-provoking messages are not seen in your locality, urge your favorite station to contact . . .



Division of Radio-TV  
281 Fourth Avenue  
New York 10, N. Y.



## THE GLORY OF STAINED GLASS

A Window in English Stained Glass not only forms a permanent Memorial, but is also a very real adornment to the Church, its distinguishing charm being that, when touched by a sunbeam, it responds in a glorified and translucent beauty glowing with a radiant and jewelled harmony.

Artist's design submitted with Estimate of the cost packed and delivered. Kindly state size of window and subject preferred.

Write for Illustrated Booklet  
Post Free

**THE CHURCH CRAFT STUDIOS**  
G. MAILE & SON LTD.,  
Artists in Stained Glass Founded 1785  
367 Euston Rd., London N.W. 1. Eng.

## ST. MONICA'S HOME FOR SICK COLORED WOMEN

(Founded in 1888)

125 Highland Street

Boston 19, Massachusetts

under the direction of

The Sisters of St. Margaret

## KNEELING HASSOCKS

of resilient granulated cork, covered with desirable plastic leatherette. Pew and Communion cushions in various types of coverings. Inquiries welcomed.

Samuel Collins  
68-12 Yellowstone Blvd.  
Forest Hills, L. I., New York



# SCHOOLS

## NURSING

### PRESBYTERIAN ST. LUKE'S HOSPITAL School of Nursing

Offers new program: Education plus Internship. Next class will enroll in September, 1959. Two years Basic Nursing Education; One year Internship. For information write:

Director of Admissions,  
1743 W. Harrison St.,  
Chicago 12, Illinois

## SCHOOL OF NURSING

St. Luke's Hospital, Davenport, Iowa

Fully Accredited, three year program. College affiliation. Male and Married Students accepted. Loans and Scholarships available. For information write to director.

## FOR BOYS

### CATHEDRAL CHOIR SCHOOL

Established 1901

The Cathedral Church of St. John the Divine

A boarding and day school, where curriculum follows standard independent school requirements, but with emphasis placed upon the Christian perspective. From 4th through 8th grades. Applications welcomed from boys of good voice. Liberal scholarships for choir memberships.

Headmaster, Alec Wyton, M.A. (Oxon)  
Dept. D, Cathedral Heights, N. Y. 25, N. Y.

## FOR GIRLS

### All Saints' Episcopal

For girls. Accredited 2 yr. college, 4 yr. high school. High academic standards. In historic Vicksburg National Park. Near Natchez. Separate music and art departments. All sports, riding, For bulletin, address:

THE REV. JOHN MAURY ALLIN, Rector  
Box 151 Vicksburg, Miss.

### ST. ANNE'S SCHOOL

One of the Church Schools in the Diocese of Virginia. College preparatory. Girls, grades 7-12. Curriculum is well-rounded, emphasis is individual, based on principles of Christian democracy. Music, Art, Dramatics. Sports, riding. Suite-plan dormitories. Established in 1910.

Mrs. Thomas Jefferson Randolph V  
A.B. Bryn Mawr, M.A., University of Virginia  
ST. ANNE'S SCHOOL, Charlottesville 1, Va.

When Writing Schools, Please Mention  
THE LIVING CHURCH

American Film Festival in New York City sponsored by the Educational Film Library Association.

The filmstrip was *A Gift from Japan*, made in 1958 as part of that year's Church School Missionary Offering campaign. The second film was *Who Me . . . A Chairman?*, a training film for use during annual Every Member Canvass.

## Counseling on the Air

*The Art of Living*, an NBC radio network presentation originating in New York, will feature Bishop Bayne of Olympia, executive officer of the Anglican Communion, in a 13-week series of counseling programs starting Sunday, July 5, at 9:15 a.m., EDT. Bishop Bayne will deal with family and individual problems against the background of 20th century tensions.

## PUBLIC AFFAIRS

### Jail and Taxes

The Rev. Maurice F. McCrackin of Cincinnati, released after serving a six-month sentence for ignoring a summons from the Internal Revenue Service, said he would continue to refuse paying his income tax.

He has declined to pay his taxes for the last ten years on the grounds that some of the money goes for military purposes.

Mr. McCrackin, a Presbyterian minister, is in charge of West Cincinnati-St. Barnabas' Church, a mission congregation jointly sponsored by the Episcopal Church's diocese of Southern Ohio and the Cincinnati Presbytery.

## Almost Confidential

An amendment-hampered bill exempting clergymen from testifying in court regarding "confidential communications" was passed by the North Carolina Senate.

The amendment stipulates that judges could require clergy testimony "in the interest of justice."

Among those opposing the amendment was Bishop Baker of North Carolina. He said it "would so seriously hinder the work of modern-day ministers, who spend much time counseling troubled people, that it would be better to have no legislation at all."

[RNS]

## PRESBYTERIANS

### Assembly Backs Dr. Gill

The appointment of Dr. Theodore A. Gill as president of San Francisco Theological Seminary, which had been questioned on doctrinal grounds, has been confirmed by the United Presbyterian Church in the U.S.A.

Dr. Gill, former managing editor of the *Christian Century*, received overwhelming endorsement at the Church's annual

General Assembly after a 45-minute spirited debate during which a group of clergymen charged he had denied the Virgin Birth of Christ.

Opponents contended Dr. Gill had repudiated the doctrine in an Easter editorial in an April, 1958, issue of the *Century*.

Earlier, Dr. Gill said he had written an editorial in the *Century* stating that the Virgin Birth was not an important doctrine in early Christian teaching. "The editorial represented the viewpoint of the magazine," he said. "It was handled in the usual manner with the editors and others also placing their marks on it. It was hardly intended to be a careful statement of a doctrinal viewpoint."

Under Church rules, Dr. Gill's election must have the confirmation of the General Assembly. San Francisco Seminary in San Anselmo, Calif., is one of the largest theological schools affiliated with the United Presbyterian Church. [RNS]

# SCHOOLS

## FOR GIRLS (Cont'd.)

### ST. JOHN BAPTIST

School for Girls

Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls grades 7-12 inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life.

For complete information and catalog address:

Box 56, Mendham, New Jersey  
THE SISTER SUPERIOR

### MARGARET HALL

Under the Sisters of St. Helena (Episcopal)

Small country boarding and day school for girls, from 1st to 12th grade. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding.

FOR CATALOGUE AND "AVE CRUX," ADDRESS:  
Sister Rachel, Prin., O.S.H., Box B, Versailles, 1

### ST. MARGARET'S SCHOOL COLLEGE PREPARATION FOR GIRLS

Fully accredited. Grades 8-12. Music, and dramatics. Small classes. All sports. On beautiful Rappahannock River. Episcopal. Summer School. Write for catalog.

Viola H. Woolfolk,  
Box 158-L, Tappahannock, Virginia

### ST. MARY'S SCHOOL

Episcopal School for girls on the Hudson. Under direction of Sisters of St. Mary. Grades 9 through 12. College preparatory. Fully accredited. Small classes. Modified Kent plan. Riding, music, and art.

Sister Superior, St. Mary's School  
Peekskill 9, New York

### PROSPECT HILL COUNTRY DAY SCHOOL

Established 1875

346 Mt. Prospect Avenue, Newark 4, New Jersey  
Kindergarten through High School  
Strong College Preparatory Course

Accredited by The Middle States Association of Colleges and Secondary Schools

Activities in upper and lower grades include athletics, music, dancing, and special art courses.  
Mrs. Edward P. Hooper, B.A., M.A., Headmistress

The Living Church



# PEOPLE and places

## Appointments Accepted

The Rev. Ernest L. Badenoch, formerly rector of Christ Church, Lead, S. D., is now rector of Trinity Church, Watertown, S. D. Address: 118 Main St., Watertown, S. D.

The Rev. H. Newton Griffith, who formerly served Grace Church, Lake Providence, La., will July 1 become rector of historic St. Stephen's Church, Innis, La.

The Rev. John H. Heidt, formerly curate at Christ Church, New Haven, Conn., is now rector of St. Mary's Memorial Church, Pittsburgh, Pa. Address: 256 McKee Pl., Pittsburgh 13.

The Rev. L. Harold Hinrichs, formerly rector of Grace Church, Honesdale, Pa., and vicar of churches at Indian Orchard and Hamlin, will on July 15 become vicar at St. James' Church, Lewisburg, W. Va.

The Rev. Warren L. Howell, who was appointed rector of five-year-old Trinity Mission, Stamford, Conn., by Bishop Gray of Connecticut about a year ago, is now rector of that church. Trinity Church became a parish and was added into union with the convention of the diocese on May 19.

The Rev. Martin Knutsen, formerly assistant at Christ Church, Lexington, Ky., and a member of the Lexington Seminary faculty, is now rector of Trinity Church, Sonoma, Calif.

The Rev. William B. Lawson, formerly vicar of St. Edward's Church, Duluth, Minn., and St. Paul's Church, Two Harbors, will on August 1 become rector of St. Andrew's Church, Bloomfield, Minn. Address: 590 Bloomfield Ave.

The Rev. Malcolm E. McClenaghan, formerly rector of St. James' Church, Sault Ste. Marie, Mich., will on July 1 become dean of Trinity Cathedral, Sacramento, Calif.



Dean-elect McClenaghan  
From Sault Ste. Marie to Sacramento

## Ordinations

### Priests

Louisiana — By Bishop Jones: On May 15, the Rev. Robert J. Dodwell, who is serving St. James'

Church, Alexandria, La.; on May 22, the Rev. James F. Reed, who is curate at St. Matthew's, Houma, and resident priest in charge of St. Andrew's, Theriot.

West Missouri — By Bishop Welles: On May 10, the Rev. Philip S. Crow, assistant at Grace Church, Carthage, Mo.

Western Michigan — By Bishop McNairy, Suffragan of Minnesota, acting for the Bishop of Western Michigan: On May 7, the Rev. Lyman E. Howard, curate, St. Paul's Church, Muskegon, Mich.

### Deacons

Newark — By Bishop MacAdie, Suffragan: On May 23, Francis S. Bancroft, III, curate, St. Peter's, Mountain Lakes, N. J.; R. Clark Bornfield, curate, St. Paul's, Morris Plains, N. J.; Alexander Choate, curate, Grace Church, Orange, N. J.; Fred Munro Ferguson, curate, St. James', Upper Montclair, N. J.; Christian A. Hoyde, Ph.D., vicar, St. John's, Englewood, and teacher at Seton Hall University, Jersey City; C. Edward Keller, Jr., curate, Christ Church in Bloomfield and Glen Ridge, N. J.; Marshall T. Rice, curate, Christ Church, Hackensack, N. J.; and Wesley H. Smith, curate, Grace Church, Rutherford, N. J.

Panama Canal Zone — By Bishop MacAdie, Suffragan of Newark, acting for the Bishop of the Panama Canal Zone: On May 23, Terence G. Ford, ordained deacon at Trinity Cathedral, Newark. He will be in charge of Spanish work at the Cathedral of St. Luke, Ancon, C. Z. Address: Box 723, Panama City, R. P.

Wyoming — By Bishop Hunter: On May 17, Howard M. Mason ordained deacon in Arlington, Va. To be in charge of St. James' Church, Kemmerer, Wyo., and St. Bartholomew's, Cokeville.

## Births

The Rev. Donald S. Barrus and Mrs. Barrus, of St. David's Church, Lakeland, Fla., announced the birth of their second son and fourth child, Christopher King, on April 18.

The Rev. Richard Cockrell and Mrs. Cockrell, of Christ Church, Grosse Pointe, Mich., announced

## CLASSIFIED

advertising in The Living Church gets results.

### CHURCH FURNISHINGS

ANTIQUE SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

### FOR RENT

OTTAGE five miles from Ocean City, Maryland. Sleeps six. \$50 week. Rev. William Dewees, Atlantic 9-7684, Ocean City, Md.

### LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

AIR LINENS — Imported, exquisitely hand embroidered, made to order to fit your altar, and other beautiful embroidered Altar Linens. Church men by the yard including Crease Resisting Albs. Mary Moore, Box 394-L, Davenport, Iowa.

### POSITIONS OFFERED

ANTED: Director of Religious Education, to organize and develop this work in a settled western parish, 1250 communicants. Please write pressing qualifications and references. Reply Box 282, The Living Church, Milwaukee 2, Wis.

ANAGER for diocesan bookstore, strong in church appointments, in east coast city. Man preferred. Send resumé and compensation requirements in confidence. Reply Box L-284, The Living Church, Milwaukee 2, Wis.

ANTED: Housemother for small eastern boarding school, live in. Reply Box J-300, The Living Church, Milwaukee 2, Wis.

EACHERS WANTED — School year 1959-60. Vacancies for maths and science, English and social science. Apply: Headmaster, St. Mary's School for Indian Girls, Springfield, South Dakota.

DISCOPAL CHURCH located resort lake, open during summer, desires Priest serve month of August, only requirements two Services each Sunday during month and willingness to conform local memorial pattern. In exchange will provide cabin boat and pier on Lake Blackshear free with utilities. Write Rector, Calvary Episcopal Church, 83 South Lee, Americus, Georgia.

### POSITIONS WANTED

PRIEST, 10 years' experience, desires position as Hospital Chaplain, city missionary to hospitals, or as chaplain to institutions. Holds Basic Certificate I.P.C. Good references. Reply Box C-288, The Living Church, Milwaukee 2, Wis.

SKILLED ORGANIST-CHOIRMASTER, European trained, full knowledge of all literature of western church, seeks position in large church with demanding schedule. Reply Box B-303, The Living Church, Milwaukee 3, Wis.

SERIOUS YOUNG church musician, Bac. Music, desires organist-choirmaster position. Liturgical church experience. Fine references available. Reply Richard Joiner, 609 South 15th Street, Fort Pierce, Fla.

PRIEST, 29 years old, Prayer Book Churchman, wishes supply work for the month of July. Use of rectory and honorarium. Reply Box W-286, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER, recitalist, wide experience, at present large parish Church, requires change to Cathedral or large Church offering musical scope and full Anglican services. Boys' or mixed choir. Living salary (family) and outside opportunities essential. Reply Box M-301, The Living Church, Milwaukee 2, Wis.

ANGLO-CATHOLIC PRIEST desires position as rector or assistant in north eastern parish, married, 3 children, experienced, references. Reply Box T-290, The Living Church, Milwaukee 2, Wis.

RETIRED PRIEST with car desires up to three months supplying — not permanency. Priest, Box 794, Chapel Hill, N. C.

SUPPLY WORK during July wanted by married priest, including use of rectory. Reply Box B-289, The Living Church, Milwaukee 2, Wis.

ORGANIST-DIRECTOR desires change. Male, over 30 years experience with all type choirs including boy choirs. Full time position wanted. Has served as lay assistant. Reply Box H-280, The Living Church, Milwaukee 2, Wis.

### CLASSIFIED ADVERTISING RATES

#### (payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Church services, \$1.00 a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

### THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

THE LIVING CHURCH reserves the right to forward only bona fide replies to advertisements appearing in its classified columns.

### NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

### THE LIVING CHURCH



the birth of a son, Thomas Richard, on May 19.

The Rev. Warren H. Davis, Jr., and Mrs. Davis, of St. Peter's Church, Germantown, Philadelphia, announced the birth of a second son, Stephen Scott, on May 16.

## Seminaries

Several faculty promotions and changes were announced recently by General Theological Seminary.

The Rev. Thomas J. Bigham has been promoted from associate professor to professor of Christian ethics. The Rev. Eugene E. Crommett, who previously served as tutor, has been named instructor in dogmatic theology.

The number of tutors will be increased from 10 to 11 and among the new tutors will be the Rev. William D. Jones, of Lampeter, Wales, and the Rev. Maxwell M. Thomas, of New South Wales, Australia.

## Diocesan Positions

Mr. Joseph B. Martin, a member of Grace Church, Madison, N. J., has been appointed director of the department of promotion of the diocese of New York, succeeding Mr. Harrison Fiddesof.

The convocation of the missionary district of Wyoming, held recently, elected the following to the council of advice: Clerical, O. G. Jackson; lay, Ted Rounds; ex-officio, the Ven. H. L. Wilson, G. R. McConnell. Executive board: Clerical, W. G. King, Lyle Barnett, Herbert Donovan, Jr.; lay, Dr. D. G. Nichols, Gordon Edwards, Kenneth Bower.

## Living Church Correspondents

The Rev. Charles P. Shulhafer, of St. George's Parish, Guatemala City, Guatemala, C. A., is now correspondent for Costa Rica and Nicaragua. Address: Apartado Postal 8, Guatemala City, Guatemala, Central America.

## Other Changes

The Rev. Dr. James W. Kennedy, rector of the Church of the Ascension, New York, and the Rev. Dr. Bernard C. Newman, vicar of Trinity Church of Trinity Parish, New York, have been appointed

by New York University to its board of chaplains.

The Rev. William C. R. Sheridan, rector of St. Thomas' Church, Plymouth, Ind., was chosen "distinguished citizen of 1958" by the Plymouth Junior Chamber of Commerce. In presenting the award the president of the group said:

"Fr. Sheridan's self-imposed tasks keep him everlastingly on the go and his humility is genuine. He is a man of abiding faith and deep love for people, especially troubled people."

The Rev. Charles R. Stires, rector of Trinity Church, Syracuse, N. Y., will be in England this summer taking part in a preacher exchange program sponsored by the British Council of Churches and the American National Council of Churches.

The Rev. Mr. Stires will preach at Westminster Abbey, which has never before participated in the exchange program, started 33 years ago.

## Armed Forces

Chaplain (Cdr.) Chester L. Huits, formerly addressed at USS Eldorado, c/o FPO, San Francisco, may now be addressed at 806 W. Barrett St., Seattle 99, Wash.

## Changes of Address

The Rev. Greydon P. Copeland, rector of Emmanuel Church, Washington, has moved from Maple View Pl. to 2023 Thirty-First Pl., S. E., Washington 20, D. C.

## DEATHS

*"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."*

Rev. Everett Bertram Bosshard, curate at Church of St. Mary the Virgin, died suddenly on May 10, of a heart attack as he was returning to the rectory after making pastoral calls.

Fr. Bosshard was born in Los Angeles, Calif., in 1909. He attended public schools in Los Angeles, and was a graduate of the University of California, Los Angeles. He received the Th.B. and Th.M. degrees from Philadelphia Divinity

School. Fr. Bosshard was ordained to the priesthood in 1936, and was an instructor at the Church Divinity School of the Pacific, Berkeley, from 1937 to 1941, when he became assistant professor of theology and Greek. He served in this capacity at CDSP and also as assistant rector of the Church of the Advent of Christ the King, San Francisco from 1941 to 1944. From 1944 to 1945, Fr. Bosshard was rector of St. Matthew's Church, Los Angeles, and from 1945 to 1952, he was professor of dogmatic theology at Nashotah House. He has also been Bohlen Lecturer at Philadelphia Divinity School, and was the author of *The Threat of Existentialism*. He became curate at Church of St. Mary the Virgin in 1953.

Fr. Bosshard was secretary of the Society of the Oblates of Mount Calvary, and chairman of Committee of the American Church Union.

Fr. Bosshard, while especially at home on lecture platform, was equally at home in the sacristy, said the Rev. Grieg Taber, rector of Church of St. Mary the Virgin, and "his learning always ended in adoration."

Annie Dobbin Miller, only member of St. Matthew's Church, Todd, N. C., and sister of the Rev. Hugh A. Dobbin Lenoir, N. C., died in Ashe County Memorial Hospital, near Todd, at the age of 86. She was the widow of William Miller. Mrs. Miller died May 23, of second degree burns received when her clothing caught fire while at her home.

Miss Annie, as she was called, was born in log house in Todd. Church services were held there at first. Later a wooden church was built about a mile from the Dobbin home.

Through the years the congregation moved away, and only Mrs. Miller remained. She was the congregation, organist, vestryman, ward secretary-treasurer, woman's auxiliary, and janitor, and the church was kept open just for her. Services were conducted by priests from Vaux Crucis, Blowing Rock, and Boone, N. C.

The last listing in the *Episcopal Church Annals* (then *THE LIVING CHURCH ANNUAL*) of St. Matthew's, with its one member, was in 1951.

Mrs. Miller is also survived by three sons and a daughter.

# ATTEND SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in *THE LIVING CHURCH*.

## LITTLE ROCK, ARK.

TRINITY CATHEDRAL  
Very Rev. C. Higgins, dean  
1 blk E. of N-5 Hwy 67  
Sun 7:30, 9:25, 11

17th & Spring

## LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.  
Rev. James Jordan, r  
Sun: Masses 9, 11, MP 10:40, EP & B 5:30;  
Daily 9; C Sat 4:30 & 7:30

## ST. NICHOLAS 17114 Ventura Blvd. (at Encino)

Rev. Harley Wright Smith, r;  
Rev. George Macferrin, Ass't.  
Sun Masses: 8:30, 9:30, 11, Ch S 9:30; Adult education Tues 8; Penance Fri 7 to 8 & by appt

## SANTA MONICA, CALIF.

ST. AUGUSTINE-BY-THE-SEA 1227 4th St.  
Revs. R. C. Rusack, r; G. F. Hartung; J. C. Cowan  
Sun: 7:30, 9:15, 11; Daily MP & HC

## NORWALK, CONN.

ST. PAUL'S-on-the-Green  
Rev. Anthony P. Treasure, r; Rev. Ronald A. Smith, c  
Sun 8, 9:30 (Sol), 11, EP 6:30; Daily MP 8, EP 6;  
Weekday Masses Tues 7:15, Wed 8:30, Thurs 10,  
Fri 7:30; HD 8; C Sat 5-6

## WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.  
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; MP daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon  
MP 6:45, EP 6; C Sat 5-7

## CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus  
Rev. John G. Shirley, r; Rev. Robert G. Tharp, r;  
Rev. Ralph A. Harris, choirmaster  
Sun 7, 8, 9:15, 11, and Daily; C Sat 5

## FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Dr.  
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs & HD 9; C Fri & Sat 4:30-5:30

## LAKE WALES, FLA.

GOOD SHEPHERD 4th St. & Bullard Ave.  
Sun HC 8, Family Service 9:30, 1 S HC 11; other MP; HC Tues & HD 7; Thurs HC 10; C by appt

## COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Rd.  
Rev. Don H. Copeland, r; Rev. Wm. J. Bruning, r;  
Rev. George R. Taylor, Ass'ts; Rev. Warren Densmore, Headmaster & Director of Christian  
Sun: 7, 8, 10 HC; Daily HC 7:30; C Sat 4-5

Continued on next page



**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



# ATTEND SUMMER CHURCH SERVICES

Continued from page 30

## FLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Masses 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs & Sat 10; C Sat 5-6

## FLANTA, GA.

**SAVIOUR** 1068 N. Highland Ave., N.E.  
Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; 10:30; Other days 7:30; C Sat 5

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Iron & Wabash (nearest Loop)  
Rev. H. S. Kennedy, D.D., dean  
Masses 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15 & 7:30 HC, also Wed 10; Thurs 6:30; (Mon & Fri) Int 12:10, 5:15 EP

## CHICAGO, ILL.

**CHICAGO, ILL.** 1133 N. LaSalle Street  
Rev. F. William Orrick, r  
Masses 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays: 6:45, Mass 7, EP 5:30 ex Fri 6; C Sat 4:30-8:30 & 7:30-8:30

## CHICAGO, ILL.

**CHICAGO, ILL.** Hinman & Lee Streets  
Masses 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15 & 7:30 HC, also Wed 10; Thurs 6:30; (Mon & Fri) Int 12:10, 5:15 EP

## NEW ORLEANS, LA.

**ANNA'S** (Little Church Around the Corner)  
13 Esplanade Ave., Rev. Louis A. Parker, M.A., r  
Masses 7:30, 9:30 & 11; Wed 10; HD as anno

## BALTIMORE, MD.

**CHURCH OF ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. Frank MacD.  
Sunderland, M.A., S.T.B., c  
Masses 7:30, 9:15, 11 & Daily

**COUNT CALVARY** N. Eutaw and Madison Streets  
Rev. MacAllister Ellis, Rev. Donald L. Davis  
Masses 7, 8, 9:30; Daily 7, 9:30; C Sat 7:30-8:30, 7:30-8:30

**ST. PAUL'S** Charles St. at Saratoga  
Rev. F. W. Kates, r; Rev. A. N. Redding, c  
Masses 8 HC, 11 MP or HC & Ser; Daily 12:10 to 1:40; HC Tues & Thurs 11, HD 11 & 12:10

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Rev. S. Emerson, T. J. Hayden, R. T. Loring  
Masses 7:30, 9, MP 10:45, 11, 7:30; Daily 7, (ex Sat 30) & Wed 10; EP 5:45; C Sat 5 & 8

## BARBLEHEAD, MASS.

**ST. MICHAEL'S** Washington St. at Summer  
Rev. David W. Norton Jr., r  
Masses 8 & 11. Church built in 1714

## SMITH HADLEY, MASS.

**ALL SAINTS'** 5 Woodbridge Street  
Rev. Maurice A. Kidder, v  
Masses: HC 8, 9:30 HC (1 & 3), MP (2 & 4)

## DETROIT, MICH.

**INCARNATION** 10331 Dexter Blvd.  
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.  
Masses: Sun 7:30, 10:30, Daily: 6:30

## KANSAS CITY, MO.

**GRACE AND HOLY TRINITY CATHEDRAL**  
5 W. 13th St.  
Rev. D. R. Woodward, dean; Rev. J. C. Soutar,  
Rev. R. S. Hayden, canons  
Masses 8, 9:30, 11 & daily as anno

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. S. Hohenschild, S.T.D., r  
Masses 8, 9, 11, 15, MP; HC Tues 7, Wed 10

June 14, 1959

## OMAHA, NEBR.

**ST. BARNABAS'** 129 North 40th Street  
Rev. James Brice Clark, r  
Sun Masses 8, 10:45 (High & Ser); C Sat 4:30-5

## ROCHESTER, N. H.

**REDEEMER** 57 Wakefield St.  
Rev. Donald H. Marsh, r  
Sun 8 HC, 10 HC 1 & 3, MP 2 & 4; C by appt

## NEWARK, N. J.

**GRACE** Broad & Walnut Sts.  
Rev. Herbert S. Brown, r; Rev. George H. Bowen, c  
Sun: Masses 7:30, 9:15 (Sung); Daily 7:30 (ex Fri 9:30); C Sat 11-12, 5-5:30, 7:30-8

## SEA GIRT, N. J.

**ST. URIEL THE ARCHANGEL**  
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30, ex Fri 9:30

## TOMS RIVER, N. J.

**CHRIST CHURCH** Washington St., opp. Central Ave.  
Rev. Luman J. Morgan, r  
Sun 8 HC, 10 1st & 3rd S, 10 MP

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main at Highgate  
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c  
Sun Masses 8, 9:30, 11:15 (Sol); Daily 7, (ex Thurs) 10; Sat 7 & 10; C Sat 4:30-5:30

## ST. JOHN'S

Rev. G. C. Backhurst, r  
Sun HC 8:30, MP 11

## COOPERSTOWN, N. Y.

**CHRIST CHURCH** Church and River Street  
Rev. George F. French, r  
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10; C by appt

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4; Wkdays: MP 7:45; HC 8 (& 10 Wed); EP 5

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
Masses 8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S, 4 EP (Spec. Music); Weekdays HC Tues 12:10; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Wed 12:10; EP Daily 5:45. Church open daily for prayer.

**SAINT ESPRIT** 109 E. 60 (just E. of Park Ave.)  
Rev. René E. G. Vaillant, Ph.D., Th.D., r  
Sun 11. All services & sermons in French

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC & Healing Service 12 & 5:30; HD HC 7:30 & 12

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11; B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat 2-5, 7-9

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c  
Sun Masses: 8 & 10 (Sung); Daily 7:30 ex Sat; Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (15) MP 11; Daily ex Sat HC 8; Thurs 11; HD 12:10

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

## NEW YORK, N. Y. (Cont'd.)

### THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, S.T.D., v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed, & Thurs, EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8 (Thurs also at 7:30) 12:05 ex Sat; Int & Bible Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by appt; Organ Recital Wednesday 12:30

### CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

**ST. LUKE'S CHAPEL** 487 Hudson St.  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, 8-9, & by appt

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. C. Kilmer Myers, S.T.D., v  
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily: HC 7:30 ex Thurs; Sat HC 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry St.  
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c  
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8 ex Thurs at 8, 10, EP 5:30

## POUGHKEEPSIE, N. Y.

**CHRIST CHURCH** Academy & Barclay Sts.  
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeki, B.D., c  
Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th), 9:15 Ch S, 10:15 Children's Service, 11 HC (1st & 3rd), MP (2nd & 4th)

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs & Sat 9:30; Wed & Fri 12:10; C Sat 12-1

## MIDLAND, TEXAS

Halfway between Dallas and El Paso  
**HOLY TRINITY** 1412 W. Illinois Ave.  
Rev. George Morrel; Rev. K. C. Eade  
Sun 8, 9:30, 11

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass daily 7 ex Tues & Thurs 10; Sol Ev & Sta 1st Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

## VIRGINIA BEACH, VA.

**GALILEE** Rev. Edmund Berkeley, r  
Sun HC 8, MP & Ser 9:15, MP & Ser 11; Thurs HC 10, Healing Service 10:30

## WHITE SULPHUR SPRINGS, W. VA.

**ST. THOMAS'** (near) The Greenbrier  
Rev. Edgar L. Tiffany  
Sun 8 HC; 11 MP & Ser (1st HC)

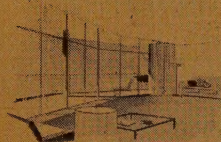
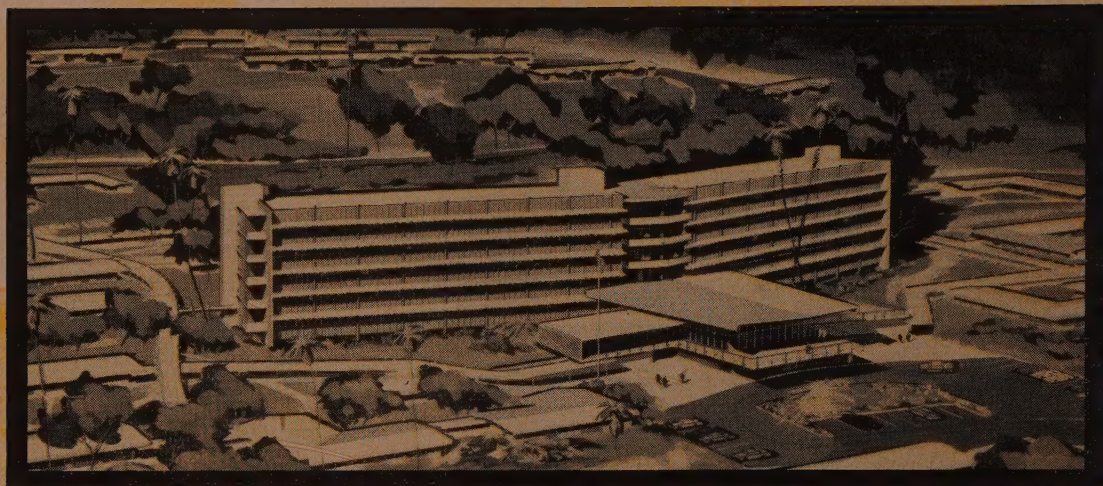
## ETHETE, WYO.

(Near Lander and Riverton)  
**CHURCH OF "OUR FATHER'S HOUSE"**  
**ST. MICHAEL'S MISSION**  
(To The Arapahoe Indians), Wind River Reservation  
Rt. Rev. James Wilson Hunter, D.D., Bishop of Wyoming; Rev. Timothy E. J. Sullivan, v; Ven. Howard L. Wilson, Archdeacon of Wyoming; Mr. Lawrence Higby, Dir. of Church Community Activities  
The Sunday Worship of God: HC & Ser 8, Sun School Mat 10:30, Ev with Hymns & Meditation 7; Wed & Prayer Book HD HC 10 (or earlier as anno, in case of HD), Daily Mat 7, Ev (with music) 5

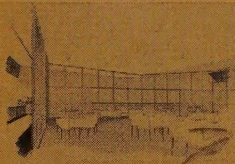


FOR LESS THAN YOU THINK

# YOU CAN RETIRE HERE



*California sunshine brightens the solarium on each floor, one of many attractive centers in the main building.*



*Meals, specially planned by a dietitian, are served in this cheerful dining room.*



*One of 143 homelike cottages where you will live in comfort and security.*

EPISCOPALIANS will enjoy the companionship of other Episcopalians in this Methodist sponsored retirement home in California.

Visualize delightful year 'round weather, recreational and cultural activities, plus complete freedom from worry. All these, and permanent security, wait for you at Wesley Palms.

Cost, including meals and complete medical care, is based on the suite or cottage you select and your age, 65 years or older.

#### HOW TO COMPUTE COST

A man, age 65, may pay as little as \$7,500 for an apartment and \$27,258 for prepaid life care. The sum, \$34,758, if considered on the basis of the remaining years of his life, would amount to \$181.03 per month. Costs at other ages are less.

#### Examples

AGE	TOTAL
70	\$30,008
75	25,481
80	21,353

Above figures are based on a \$7,500 apartment. Life care fee, included in above figures, is established by actuarial life-expectancy tables.

When a contract is signed, there are no further costs, except for personal incidentals. Send for complete information and illustrated brochure, now.

*Wesley Palms*

949 Turquoise Street  
SAN DIEGO 9, CALIFORNIA



One of the retirement homes owned and operated by Pacific Homes, a non-profit corporation of the Southern California-Arizona Conference of THE METHODIST CHURCH.

Mail this coupon TODAY

M. D. WOODBURY, Sup't., Wesley Palms, 949 Turquoise St., Dept. LC, San Diego 9, California.

Please send descriptive brochure and complete information on Wesley Palms.

NAME \_\_\_\_\_

STREET \_\_\_\_\_

CITY \_\_\_\_\_ ZONE \_\_\_\_\_

STATE \_\_\_\_\_